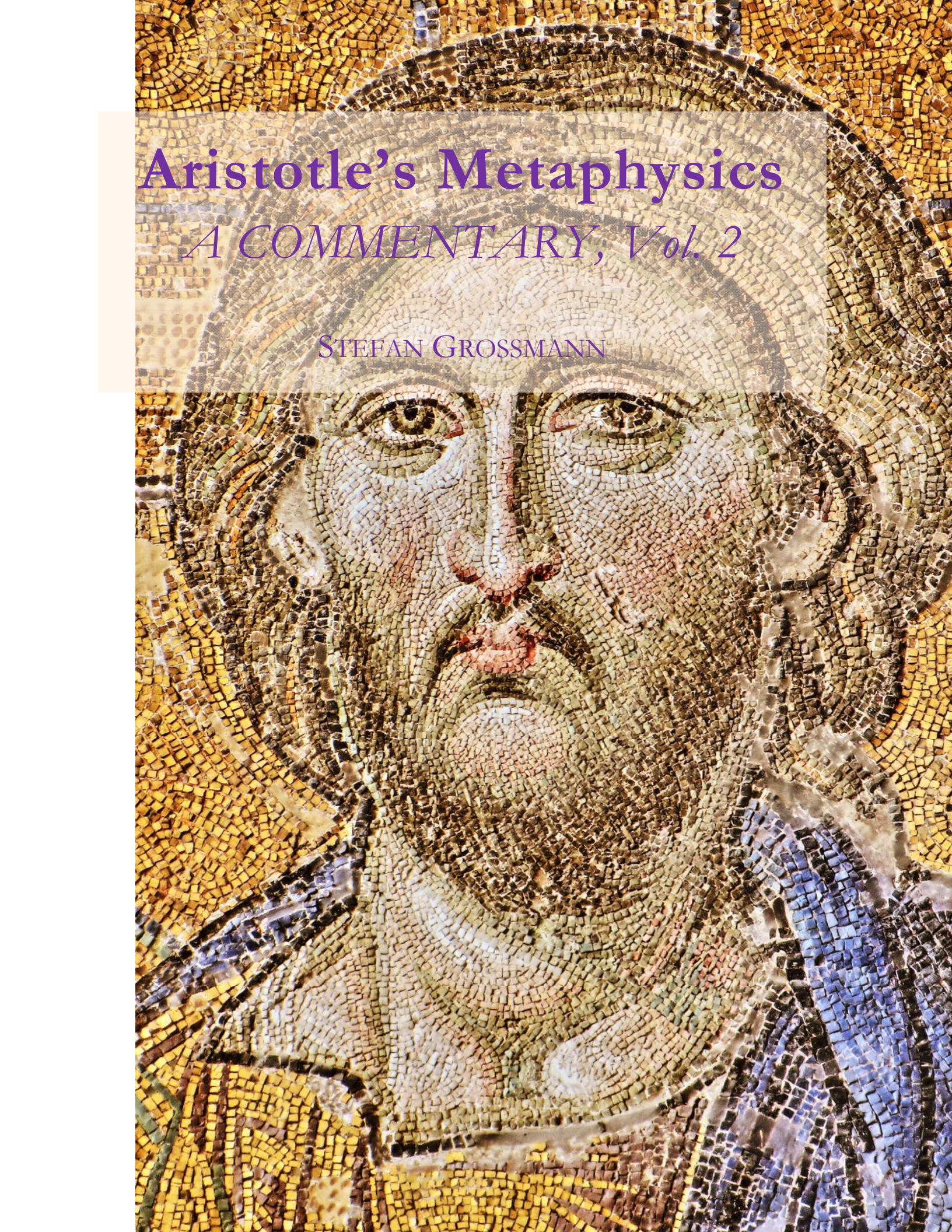




Aristotle's Metaphysics

A COMMENTARY, Vol. 2

STEFAN GROSSMANN

Abstract for all Three Volumes: A New Type of Metaphysics Commentary

This is a new type of Commentary to Aristotle's key text, entitled *Metaphysics* after his death. In three volumes, burning modern issues are worked in, revealing the lost ancient meaning as a meditation text of inner alchemy (the middle books) and logical cosmology (the late books). The *Metaphysics* is about the cosmic circuit *of man*, a spiritual tradition still alive today in the unrelated parallel transmission (from a pre-ancient common ancestor) of Kalachakra Tantra, a main part of Tibetan spiritual cosmology, and Daoist Neidan. As to modern western science, the *Metaphysics* book lambda (not a „theology“ as often claimed) provides keys for the recent discovery, to the bafflement of materialist science, of the variable acceleration rate of the expanding universe, especially through the Planck satellite mission 2012/2013. On the side of textual criticism, it is shown that Aristotle was not the only author of the *Metaphysics*; instead, the *Metaphysics* is a carefully groomed school text of Aristotle and his successors in the Lykeon, a text that matured over, likely, two centuries, until it reached its mature form that has come down to us today. The difficult (not to say impossible) concept of „ousia“ is explained through Daoist Neidan (inner alchemy) as a specialized term for the fluidic changes of inner alchemy, the only explanation that makes sense, supported by the entire newly elucidated context of the *Metaphysics*. The inner alchemy (middle books) and the logical cosmology (late books) are dovetailed into one system for transforming man, confirming the argument that the *Metaphysics* has, ultimately, practical goals. The most difficult book of the fourteen constituent books of the *Metaphysics* is identified as book iota (book ten, first book of the late books), since that is the book that requires the volumes 2 and 3 of this Commentary presenting exotic stuff both from modern scientific esotericism and traditional Merkaba wisdom of the Light-Body of man (main example in volume 3 the phenomenon of the „rainbow body“ from Tibetan Vajrayana).

tags (my brainstorm order): Aristotle, Metaphysics, Daoism, Neidan, Vajrayana, Kalachakra, Kalachakra, Tantra, inner alchemy, ousia, golden elixir, jindan, science of being, presocratic, presocratics, philosophy, Greek, Athens, ancient, pre-ancient, Atlantis, Atlantean, Lemuria, primacy, priority, Swedenborg, correspondence, correspondence theory, correlative cosmology, Hermes, as above so below, as below so above, middle term, logics, syllogism, Light-Body, Lightbody, light body, akhu, Merkaba, Parmenides, Plato, Socrates, Andronicus of Rhodes, Lykeon, Lyceum, Academy, Planck, Satellite Planck, cosmology, rainbow body, Barbara Ann Brennan, Hands of Light, nine bodies of man, aura, mind, human-mind interface, God, theology, early books, middle books, late books, definition, D.W. Ross, commentary, book lambda, Aquinas, Thomas Aquinas, Gregory Palamas, Byzantine, Byzantium, Byzantine receptions, transformative reading, transformation, Thoth, Flower of Life, Hitoshi Kato, Fermat's Last Theorem, Pythagoras, Platonic solids, Nicomachean Ethics, immortality, sankalpa, meditation, Pierre Hadot, P. Hadot, Tree of Life, Kaballa, chakra, chakras, archetype, archetypes, C.G. Jung, desire, ending desire, orgone, qi, prana, Wilhelm Reich, orb, orbs, monad, monads, Dainichi Nyorai, Buddhism, Japan, Japanese, China, Chinese, Tibet, Tibetan, India, Indian, Jean Piaget, Nikomachean Ethics, non-contradiction, formal consistency, psychosis, Philo, Philo of Alexandria, Pierrakos, John Pierrakos, theosis, Leibniz, monadology, many worlds, Kant, Immanuel Kant, Imperative, subject, subjective, Oneness, Vedanta, Shankara, Adi Shankara, Law of One, Nakkal, Nakkal priesthood, Atlantean philosophy, Emerald Tablet, Emerald Tablets, Jesus, Christ, Christian, Christianity, Vatican, materialism, materialist, science, scientist, Quantum Information, Quantum Information Theory, Prime Mover, Unmoved Mover, Unmoved Moving, Supreme Unchanging, Paramakarsa, celestial, diamond, crystal spheres, timeless, eternal, eternity, cosmos, universe, expanding universe, new cosmology, expansion, wisdom, sophia, tunnel of bliss, theorein, vision, inner senses, soul, astral body, First Principles, First Philosophy, Theophrastus, Theophrastus, Baghavad Gita, Theory of Ideas, ideas, forms, ideation, intellection, metaphysical idealism, ||

ARISTOTLE'S METAPHYSICS

Metaphysics is the unitary mode.
What passes is unreal.
Life is eternal.
Ultimate reality is a logical fiction.
None of this is knowledge.
These are notes on a book *Metaphysics* by Aristotle.

One! (verb, imperative) Oneing, to one, is Metaphysics, or, Greek Non-Duality (Advaita).
You cannot avoid making decisions, but you can become aware of it.
Stop counting. Stop deciding to count. Become aware that you are counting, that is, twoing.
Aristotle wrote a mirror for the soul. That is part of his logical fiction.
In Metaphysics, the soul is the author, and the written book for the eyes is just the mirror.
Reality is created by vision of what is.
Beliefs are the visions of sleeping beings.
Awakeness is the natural state of lucidity when all is one since no-one counts.
Humans are entrapped in duality because they are internally at war with their intelligent part.
That is a construct that arises from counting. Your mind counts when it is afraid. It does not see that all is one, and there is no all. You are something that the mind is doing.
Human thoughts are incomplete. They end prematurely. Their proper end is always the beginning. It is circular, but is not circular since it has not moved.
Thoughts never end when they do not start.
The intellect is your temporal survival mode, to be suspended.
The Truth is to stop existing. Stop doing yourself and watch.
Truth is in observation, not in knowledge. Knowledge is a shifting set of lies.
The *Metaphysics* is a book that answers your questions before you ask them.
There are as many different Truths as there are observations.
Wisdom means to find unity of observation.
Metaphysics is the pursuit of wisdom.
Unity of observation depends upon the observer, not the observed.
In unity of observation there is no observer, only an observed/observing whole.
Facts are disappearing things, memories taken for reality.
Metaphysics has no opposite.

Titles in this two-part series:

Stefan Grossmann, *A Framework Commentary on the Fifteen Emerald Tablets of Thoth:*

volume 1: Byzantine Philosophy: A Framework Analysis

volume 2: Atlantean Philosophy: The Nine Bodies of Man

I have since published five additional books at archive.org that, partly or in whole, touch upon subjects of Byzantine philosophy, adding detail for certain questions, such as, the Renaissance transition, pagan survival (Euhemerism), general approaches in the study of Byzantine philosophy, strangeness in Turin shroud, general spirituality, Michael Psellos and the method of illumination, higher criticism and its research on the invention of the New Testament under emperor Constantine as the founding document of the intellectual history of Byzantium, reference to research on essences and energies in book Lambda of Aristotle's Metaphysics (predating St. Gregory Palamas by 1600 years), etc. Completeness has been no aim. The titles of these additional books are:

Volumes 3-7:

Jesus and His Gnostic School, Dionysios to Plethon to Giordano Bruno

Jesus and His Gnostic School, Part 2, Workbook: Towards a Spiritual Science

Michael Psellos and the Method of Illumination

Henology and Ontology in Byzantine Philosophy, Their Ancient Akroamatic Mental Powers

Wisdom in Byzantium, New Chapters of Old Philosophy

This Commentary weighs in as volumes 8-10:

Aristotle's Metaphysics, A Commentary, Vol. 1

Aristotle's Metaphysics, A Commentary, Vol. 2 (the present volume)

Aristotle's Metaphysics, A Commentary, Vol. 3

throughout this book, abbreviated citation as: vol. 1, vol. 2, ..., vol. 8, (vol. 9), vol. 10,
or cited expressly as, e.g., vol. 3 "of this Commentary".

Volume 2 is a study on: *Formal Consistency and Spirituality, Overcoming Psychosis.*

Volume 3 is an occult source book with photographs, a destruction for western materialists.

Both foregoing volumes are required for Metaphysics, book iota (10).

FORMAL CONSISTENCY AND SPIRITUALITY

OVERCOMING PSYCHOSIS

by Dr. Stefan Grossmann

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FORMAL CONSISTENCY AND SPIRITUALITY OVERCOMING PSYCHOSIS

Human psychosis mandates that people on planet Earth today are unable to develop, and to hold, systems of formal consistency. This is consistent with the diagnosis that is named, “schizophrenia”, which means, a fragmented form of mind, or, metaphorically, broken mirror/broken mind syndrome. Spirituality is mortal man’s quest for sanity, which is, importantly, synonymous with finding formal consistency. Science and mathematics have a prime role to play in this quest, foremost, because they have uncovered the formal inconsistency of present human life (tags: inconsistent mathematics, logical paraconsistency, etc.). This book seeks to establish a link to spiritual science as a solution.

See a few pages down for my seven preceding books.

This instant book is not *merely* a “volume 8” to the 7 preceding books, even though strands of thought from the 7 books are continued herein. Herein, the historical perspective, and the past, as main issues are set aside. I try to deal with issues of the present and of the future. In the preceding volume 7, the concept of “form belief” is presented. Science today is a major system of form belief, but, as Chapter 1 below shows, science as a formal system is deeply devalued on the formal side by the mental fragmentation of the schizophrenic human condition.

The main proposition of this book is that spiritual science (see preceding volume 7, and all 7 preceding volumes) holds the complex and difficult solution to the problems of human schizophrenia (fragmented mind) and human formal inconsistency. Spiritual science achieves the solution by defragmenting the human mind (leading to Oneness) and by building a consistent formal system. The ancient precursor notion for that - a consistent formal system derived from spirituality - is the Logos (Philo of Alexandria, and the Johannine Turn, in particular). The Logos, in modern analysis, is largely the same as the process of ideation (see in preceding volume 3, essay on ideation) with its intellectual, bioenergetic, and societal prerequisites.

At the heart of spiritual science
is a consistent formal system,
named Logos in antiquity.

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Appendix 10: The “Tree of Life” and the Merkaba

Dr. jur. Stefan G. E. Grossmann

7 related book titles, at <http://www.archive.org>, (or omit the “www.”) pdf format

Stefan Grossmann - 1 Byzantine Philosophy Framework Analysis CRC

Stefan Grossmann - 2 Atlantean Philosophy Nine Bodies of Man CRC

Stefan Grossmann - 3 Jesus & His Gnostic School

Stefan Grossmann - 4 Spiritual Science

Stefan Grossmann - 5 Michael Psellos & Method of Illumination

Stefan Grossmann - 6 Three Mistaken Scientists Newton Darwin Einstein

Stefan Grossmann - 7 Henology and Ontology in Byzantine Philosophy

I try not to repeat myself directly, so please review what has been said to avoid such questions.

I refer to my seven foregoing pro bono books above.

1 **Loss of Scientific and Mathematical Certainty – What Comes After?**

It has been a standing joke that science is a lie. Well, of course, science is about belief, beliefs, and belief systems. Meaning, not about knowledge. Can numbers lie? People lie, and they use numbers. Numbers per se have no truth value. Same: beliefs per se have no truth value. In that sense it is unfair to say that science is a lie.

Every human has an individual free will. Man's natural science is the science of the free will. Science has been a set of systems, globally, to paint that over and to let us forget that fundamental, a fundamental that is not fundamentalist but that is natural. Science, in this respect but a morph of religions, has built cathedrals of words and numbers establishing powerful rhetorics of ignorance. That is what, essentially, science has come to be identified with.

Freedom is first of all to believe what you want. (In legal history, that is a famous thesis of the mother human right, being the right of freedom of religion.) The free will is an all-powerful divine device in the life of an individual, stronger than the nation, stronger than nature, stronger than death. The free will connects us with our divine nature. It is a fact of life that, thus, the free will is the key target for all manipulators.

Science as a refined rhetorics of ignorance has attacked man's residual sense of spiritual identity. When humanity moves to their next developmental stage, that becomes transparent as a program with a beginning, a middle, and an end. The end is being reached when the old spiritual identity is no longer satisfactory, and is no longer tenable. Such as, if it is based on sacred scripture, the scripture turns out to be faked and forged, such as in the case of Newton, Darwin, Einstein, and many others. The seedbed for this science as fallacy has been, mainly, the insidious New Testament Heresy identified in preceding volume 7, with its genocidal mental collateral damage to mankind especially in the spiritually most backward west.

There is much merit to the metaphor of mind as mirror. Eliminating fractions of the mind leads, inevitably, to eliminating fractions of natural reality (nature). This is reflected, prominently, in the ongoing debate of thermodynamics vs. self-organization as leading principles of nature. The debate is artificial, since both thermodynamics (leading to entropy, heat death) and self-organization (leading to increase of order, eutropy) are, both together, leading principles of nature. Thermodynamics reflects what in pre-ancient spiritual science was known as the First Force of Creation, namely the Atomic Force that creates material reality (nucleonic material reality.) Self-organization reflects the three higher Forces, namely, the Plant/Animal Archetype Force, the Human Archetype Force, and the Multi-Monadic Archetype Force (Connectivity, Holy Spirit). The inconclusiveness of present materialism-only science is privative, based on leaving away the three higher Forces (self-organization) of Creation. A conclusive formalism must therefore include all four Forces of Creation, beginning with materialism but not ending there.

The results found by materialism-only science are a valuable legacy. They must be preserved and expanded. The methods of finite, counting number grids are the proper way to do so. The paradigm of this way of doing science is physics (since the modern Enlightenment movement in the seventeenth and eighteenth centuries). The ancient paradigm of science was biology (Aristotle), which is typically not accessible to mathematics in such ways as physics is. The task today is to synthesize both science paradigms of physics and of biology, avoiding the application of the false paradigm, say, physics to life science, and pervading physics to lay open its non-physical roots, ancient term “metaphysics”, a more modern descriptive term “paraphysics”.

Paraphysics is the internal boundary of unified science. It is dependent on archetypal formalism, which is non-mathematical. In science history (not in current science any longer), the notion of “morphogenesis” was an interesting precursor of the foundational boundary science. The modern term, still in its early development, and subject to high resentment in the spiritually backward mainstream science community, is “morphogenetic fields” (Rupert Sheldrake).

The formalism of paraphysics is, from the internal user perspective, a formalism of archetypes along the lines of Jungian symbolic psycho-analysis. Plato’s “forms”/“ideas” are the earliest literary expression of this notion, written more than 2300 years ago. It must be kept in mind that the symbolic is merely the manifest form of the otherwise deeply hidden purely formal archetypes. Ultimately, from the internal user perspective, the archetypes are direct expressions of the free will center, mainly in a human being’s seventh energy body (directly under the Light-Body, the eighth energy body, or ninth body in total count considering also the physical body.) (See more in Chapter 2 below; for an introduction see my preceding volumes 1 and 2.)

Paraphysics (ancient term: metaphysics, no substantial change of meaning) is the study of our local universe (one of many local universes, which are all part of some universe cluster, all together forming the material Creation worlds under the realm of the Great Ether, Heavenly Light-World, or Paradise) as expression of the Divine Free-Will Center (or chakra) at the center of the universe (Aristotle: the Unmoved Moving, Tibetan Kalachakra Tantra: the Supreme Unchanging.) The human being with its free-will center thus becomes a living analogy of the universe. The free will centers can communicate directly through highest telepathic means via the Light Body. That is manifested in a Transfiguration.

The high medium is a consistent spiritual formalism (Logos). In that lightful Truth medium, all that is is transfinite relation to one another (Philosophical Theory of Relativity, same as Teilhard de Chardin’s notion of an anthropic principle.) The consistent formalism is thus by necessity also an absolute formalism (Relativity of the Absolute, given the free will of each individual human being, Urantia Book: of each “finaliter”.) All is vibration, as modern quantum physics confirms. The substance error of unenlightened man is thereby dissolved into pure form, form being the unmoved and timeless essence of energetic vibrations. The Unmoved Moving/Supreme Unchanging is thus not comprehensible in a local or temporal sense. Transfiguration is direct essence/form manifestation in the nether realms with apocalyptic effects, absent a Maya veil.

The problem at issue is a problem of spiritual Duality, namely, the inconsistent formal nature of the present human life form on this planet, Earth (Terra 3, third-dimensional Terra). This is expressed by inconsistent formal systems. They are not “per se” inconsistent, as will be seen; but they are inconsistent in their mental perception, or inner aspect, which is, hence, a decisive part of such formulaic systems, albeit not admitted by mainstream science today.

Let us reflect, for an introduction to this deep problem of mortal human life on Earth, on the perplex mathematics in the following, as communicated by: John D. Barrow; *The Infinite Book, A Short Guide to the Boundless, Timeless and Endless*; New York 2005; p. 41, attributed to Frank Morgan (at note 1):

“Three guys to into a hotel, each with \$10 in his pocket. They book one room at \$30 a night. A short while later a fax from headquarters directs the hotel to charge \$25 a night. So the receptionist gives the bellhop \$5 to take to the three guys sharing a room. Since the bellhop never got a tip from them and because he can’t split \$5 three ways, he decides to pocket \$2 and give them each one dollar back. So each of the three guys has now spent \$9 and the bellhop has \$2, for a total of \$29. Where’s the extra dollar?”

There is no conclusive single answer. There are two conclusive but contradictory answers, namely, firstly, there is no dollar missing, and, secondly, the extra dollar went to the place where the gone things are. If you insist on a single answer, then your answer depends subjectively on your perception (your inner aspect) of the mathematical problem. That underlines that mathematics has nothing to do with such a fictional thing as objective (or substantial) reality. The wisdom that mathematics discloses here is that there is no objective (or substantial reality), which is, actually, in accordance with modern quantum physics of the participating observer. This is totally counterintuitive and goes vehemently against the grain of most living mainstream and other science personnel, and of most people outside the science community as well.

By the way, the example (money, \$\$) highlights the fraudulent nature of the financial system (as seen by intuition), which (seen counterintuitively) merely reflects the non-objective (non-substantial, strange) nature of what money, and the counting of money, actually are. However one twists and turns it, there is a modicum of paranormality here, of a spooky and unexplained sort. This example illustrates the extreme, yet largely unrecognized, powers of formalism for what, in our limited understanding, we deem reality. This is a hidden formalism that is above both mathematics and logics as known.

The free will center (of a human, of a planet, of a star, black hole, galaxy, galaxy cluster, local universe) is organized thus that it is unable to move or affect any of the vibrational conditions of physical reality. It is disconnected from physical reality. It does not arise out of physical reality. It is, thus, unmoved. It is not inert, however. It can create, for lack of a better word, a wish, and many wishes. In the very long time window of Creation, it is typically confused, creating contradictory wishes. It can, however, become focussed and non-contradictory.

The wishing activity of the free will is a fully transcendent activity. It is neither in the world nor of the world. It is the non-vibratory essence of a being. Its materiality is a patch of transfinite, non-countable Light ether. This is the underpinning of the entire vibratory material universe, and is the stuff of Paradise, the World of Light.

In a fit of dyslogics, physicists fail to ask, let alone answer, the question: What is the medium of the vibrations described by quantum physics? The medium of such vibrations is a transfinite Light ether. The assumption of vibrations without a vibrating medium is nonsense. It stamps current physics, despite good progress, as folly. That is whitewashed, unsuccessfully, by pretending to isolate “cause and effect” chains of

reaction. But what physical formula points to any cause? None at all. Formulas describe horizontal effects, without connection to causes and energies.

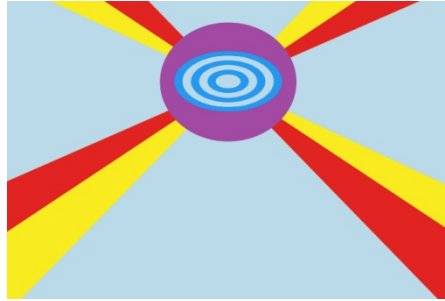
The transcendent wishing activity of the free will center, or essence (or, Urantia Book: the “thought adjuster”) of an individually free being (Urantia Book: “finaliter”) interacts with the Light ether that is the medium of vibratory physical reality. The Light ether, by workings undisclosed, translates the wish of a being into vibratory physical reality. That is an automatic process by the highest consciousness of the Light ether. The Light ether has its local center at the center of the local universe, with inferior centers throughout the local universe (the “Solar Logos” of the stars, black holes, and galactic and supragalactic centers.) Its activity, which is also a wishing activity, is described by Aristotle, from Atlantean science, as the “Unmoved Moving”, likewise in Tibetan Kalachakra Tantra, the “Supreme Unchanging”.

The level of infinity of the Unmoved Moving and its all-pervasive Light ether is categorically higher than, and superior to, the level infinity of the Light patches that are deployed in the free will center of individual finaliters. The superior Light ether alone can mediate wishes into vibratory physicality, which is but a creation of the Light and nothing independently substantial, of which we are thankfully reminded by such examples as noted above.

The hidden formality is the formality for the workings of the Solar Logos, all the way to the Unmoved Moving. It is, from a different angle, the language of one’s deep wishes that is at the heart of psycho-analysis after Sigmund Freud, and in this respect developed further by Carl Gustav Jung (and many other authors of lesser standing.) This language is present in the human mind interface but it needs to be activated to make use of it. Activating this language involves, initially, breaking through the pre-astral barrier and shifting the center of one’s life force from the physical body (three-dimensional awareness, sensory perception only of the physical senses) to the astral body (soul, fourth energy body, fifth body in total count, astral perception and astral communication.) The risk of such an undertaking is incurable insanity and total self-destruction of a human’s ultra-complex bioenergetics system, namely through lack of discipline and through misconduct, especially egotistical misuse of the psychic powers resulting. Multi-incarnational survival after such a catastrophe can only be in hellish worlds in dehumanized monster forms of dwindling vitality towards entropy.

The language of Logos is a thought language. It exists in two variants, namely, (white) Logos (heavenly variant), and Black Logos (hellish variant). Human mainstream science to date has been moving along the path of Black Logos, a path littered with blaspheming lies and denials of whatever makes life worthwhile.

What overpowers humans is the lightning-like speed of the thought processes of Logos. There are gigantic information transmissions in Logos. Logos is of high quasi-visibility since it is a language of the Light. The visibility is astral and of man’s higher energy bodies. This colours off in the lower manifest symbol language, such as in dreams. The source of Logos, unless veiled for propaedeutic reasons, is always a sun-like entity of incredible luminosity and radiance. This spurs resonance in a human, so that, over many lifetimes, the human essence grows and ascends to a similar state. The ideal trajectory of the material Creation worlds is thereby being concluded successfully for the spiritually achieving individual. The key to the formalism is the medium of the spiritual Light which is seeded in everyone as a tiny patch in the free will center for further development by the individual. It is initially not united with the life force (life center, dan tien) of a human. The unification is the goal of the further development, which is upward ascending self-development. In the material Creation worlds, Logos practically never manifests in its full form, since Creation is a set of developmental words. The formalities thus are many toned-down versions of Logos for self-development.



Universe symbol (by the author)

The scientist today, a purely mundane creature, is not educated in the humanities and their formal pitfalls. As such, the purely mundane creature tends to confuse her or his conclusions with facts. Nobody can verily say what a “fact” is, but what “conclusions” are is, in outline, known: namely, not primary data, but the result of some formalism(s) applied by a live human being.

If - and this is purely hypothetical - scientists were to remain purely with facts, they would not fill the world with their base and unwarranted generalizations, such as, descent of man from monkey, appearance of the world by coincidence, etc. Those are similar to ravings of lunatics, albeit they have their popular appeal. In school I believed them, too. They are of around age 3 intelligence level, formally seen.

Formal systems are there to generate coherence. What is lacking in the broken mirror syndrome science is precisely that, namely, coherence. Coherence is merely internal within science - and even that is lacking in the most fundamental issues. Coherence is also needed between science and human existence. Human existence is a biological and scientific fact. Physics, the modern lead paradigm of the substantivist error, is done as if there were no human existence. Given that fiction of physics, physics today is still most fallacious. It is, moreover, false to use physics as the lead science paradigm, since that role falls to the life sciences. Quantum physics has done a lot to correct that, at least for those scientists, and lay people, who have realized the import.

Organismic intelligent sentient life fits well into the modified lead paradigm of quantum physics. There is, however, a barrier of transcendence that still needs to be integrated. Before vibrational reality came into being (in the Big Bang(s)), what was there? The logical answer is: There was a non-vibrational reality. Nothing precludes that that is still with us today. I described that on the foregoing page in a sketchy model. The graphic above on this page visualizes that model. It signifies the core element of parapsysics (metaphysics, older term). The cosmic center is the passage zone through the barrier of transcendence. The individual human being, a finaliter (Urantia Book), has the unrealized ability to participate therein.

If the human being so desires, the functionality requires that a conscious connection is made. That is called, in modern spiritual terms, “submission” to the center. That creates a link. The next, and final, step is called “surrender”. The individual human being surrenders its ego free will center, which is spiritually separated, to the center. That is multi-monadic angelomorphic symbiosis in the “Holy Spirit” (Fourth Force, Connecting Force, Divine Love). The individual free will center still persists, but has merged into a hierarchy under a divine free will center. (The alternative case is to fall into the hellish monster realms of darkness and entropy and to submit and surrender to the Satanic semi-absolute attractor. That is not elaborated here.)

All that any human quest searches for is contained in those foregoing explanations. It was known of ancient but has been forgotten. It is coming back strong. Matters are not that simple since mundane life is complex. Developed formalisms are highly internalized and are motivational, geared to the free will center.

It is time here to study the problem of broken (inconsistent) developmental formalities in some more detail. Their salient feature is primitive, undeveloped internalization, resulting in unbalanced formal externalization. That is a snapshot of science today. Religious systems have done much better than that, through millennia of careful internal development. Science as a belief system is clearly a newcomer and formally backward. Hence the many gaping cracks in the world view, and formalisms, of science. (See my volume 6 for specifics. This is parallel to the falling apart of Biblical certainty.) Recent and ongoing scholarship of the topic has assembled quite an array of information about this on the formal side. An additional point is an organizational issue of specialization, which is necessary, but which brings with it intrinsic tendencies of fragmentation.

The closest to a focus of this discussion are the two “incompleteness theorems” of Kurt Gödel, formulated in the first half of the twentieth century. In my words, simplified and generalized, Gödel discovered the celebrated truism that external formalisms cannot, in principle, adequately reflect all aspects of man’s inner world. In other words, the mind is more complex than any formalism can be. From which follows, that the mind is no mere formalism, which contradicts the implicit key error of the scientific use of formalism.

The two incompleteness theorems refer mainly to an evidentiary aspect, namely, “proving” that a system ABC is consistent. There can be no proof proving any formal system to be consistent. The simple reason for this is that no human can accept such a proof, since it loses itself in murky complexities. Gödel uses different shadings of meaning, directed at a science clientele who believe, but cannot prove, that formalization is a hallmark of realism and truth. Gödel says, “Hey, wake up!” in so many more refined terms. Formalism is a limited project, namely, the formalization of beliefs for their verification/falsification, that is, to pinpoint their verity. Formalism is not an automatic truth elixir. That is the bitter pill that scientists need to swallow to be cured from their delusions of reality (leaving open if there is such a thing as reality.)

Scientists are formula believers trying to match a world that was created from beyond countability. Scientists are, further, believers in facts, a most problematic concepts, without providing that there are no facts that have independent existence. Facts of whatever nature are created, defined, and proven, not proven, or disproved by human observers using, essentially, not their reason but using their individual free will. Nature itself at its deepest causal level does not consist of facts; it consists of an uncountable (transfinite) mesh of relations. Such are not accessible to counting, or countable, formalisms. Attempting to push the square peg through the round hole is underusing the capacity of the mind that is given to us. I admit, that is where it gets difficult, and where the limits of any externalization strategy are reached.

For historical fidelity, let us take a closer look at what Kurt Gödel actually said. His statements are much less sweeping than what was just presented a limine against overstating the possibilities of externalizing formal systems, such as arithmetic and logic. See the hotel example above for a glimpse of the shortcomings of such systems, and of the intuition invested into such systems.

The *Wikipedia article*, https://en.wikipedia.org/wiki/G%C3%B6del%27s_incompleteness_theorems, has a good overview summary in its first three paragraphs in words not my own (retrieved 2016-08-23, formatting not preserved):

“Gödel's incompleteness theorems are two theorems of mathematical logic that demonstrate the inherent limitations of every formal axiomatic system containing basic arithmetic.[1] These results, published by Kurt Gödel in 1931, are important both in mathematical logic and in the philosophy of mathematics. The theorems are widely, but not universally, interpreted as

showing that Hilbert's program to find a complete and consistent set of axioms for all mathematics is impossible.

The first incompleteness theorem states that no consistent system of axioms whose theorems can be listed by an effective procedure (i.e., an algorithm) is capable of proving all truths about the arithmetic of the natural numbers. For any such formal system, there will always be statements about the natural numbers that are true, but that are unprovable within the system. The second incompleteness theorem, an extension of the first, shows that the system cannot demonstrate its own consistency.

Employing a diagonal argument, Gödel's incompleteness theorems were the first of several closely related theorems on the limitations of formal systems. They were followed by Tarski's undefinability theorem on the formal undefinability of truth, Church's proof that Hilbert's Entscheidungsproblem is unsolvable, and Turing's theorem that there is no algorithm to solve the halting problem.”

The best short summary is Tarski's “formal undefinability of truth”. When I wrote a few sentences about “form belief” in my volume 7 (search pdf electronically), I foresaw that “form belief” would merely become a morph of the old and now outdated “content belief”. That is exactly the fallacy that, in a roundabout manner, modern science has fallen into. “Form belief” in its genuine form moves away from the “truth” of beliefs, since beliefs are primarily the creation of our individual free will center. “Form belief” does not ascertain general truth, but it ascertains the individual freedom, and thus the “individual verity” of a belief. That is a huge paradox linked inextricably with the Relativity of the Absolute (Philosophical Theory of Relativity). Let it merely be mentioned here. There is no such thing as general truth, and general reality. Essentially, what there is is freedom on an individual basis. Freedom is the transfinite determination of a being, implying the absence of a finite determination, such as by human belief control of others. Nature, therefore, is no deterministic system since it contains relevant points of indeterminism within its physical reality.

For readers interested in more details of the problem analysis, here is a very short book list to start with:

Chris Mortensen; *Inconsistent Mathematics*; Dordrecht 1995

Walter E. Carnielli, et al. (editors); *paraconsistency, the logical way to the inconsistent, proceedings of the world congress held in São Paulo*; New York, Basel 2002

Peter Smith; *An Introduction to Gödel's Theorems* (Cambridge Introductions to Philosophy); 2nd edition, New York 2013

Theodore G. Faticoni; *The Mathematics of Infinity, A Guide to Great Ideas*; Hoboken 2006

Hermann Weyl; *Levels of Infinity, Selected Writings on Mathematics and Philosophy*; Mineola 2012

An argument addressing the foregoing is that, nature, while not being deterministic, is chaotic. That is one of the core tenets that can be found in today's science community. The development of the universe has led from chaos (Big Bang, aftermath of the Big Bang) through time to the evolution of atoms, molecules, galaxies, solar systems, organic life forms. All that happened on a general basis often interpreted as an expression of “laws” (another human construct, but nevertheless...). Singularities do not happen in nature. It is being more and more accepted that the principles of self-organization have, somehow, prevailed over the entropic principle in the history of the universe. That contradicts the notion of the chaotic in nature.

That further implies that nature, while not being deterministic, is not undetermined. Nature is not determined deterministically, but is determined indeterministically. That is the same as saying that there is freedom in nature in the controlling position. That is in accordance with the parapsychical model elements presented above, derived from pre-ancient knowledge of man since Atlantean times.

In the sum of it all, the formalism strategy of externalization has its distinct merits, as well as its distinct limits. It cannot account for the parapsychical strangeness of a nature not chaotic but self-organizing. A formalism strategy that can do justice to such strangeness is no strategy of externalization, but is a strategy of internalization. That is something new to our science today, and derives from spiritual science since pre-ancient times. The new strategy cannot replace the strategy of externalization, but it can provide a required supplement to it.

A key test case is the formal disposition of the most foundational concept of the sciences that is presently termed “energy”. (This was already briefly an issue in my preceding volume 7 in a translation context.) Science in its current form does not have, and cannot have for systemic reasons, a satisfactorily formalized notion of energy. Energy thus has the status of an axiom, not understood by relational means.

A traditional spiritual definition of energy is: God’s will manifesting as a power that is both omnipotent and omniscient. That clashes sharply with all the reductive science foundations in their current form, at least if they are seen superficially in their propaganda setting of materialistic-substantivistic denial. The denial redux of current science concerning, energy, is, however, poorly advised of obvious and prominent key facts. The energy concept lacuna is probably the biggest skeleton in the closet of the sciences today, foremost, physics.

Very helpful for the non-scientist reader (who can tolerate technical descriptions in a textbook) is:

Patrick J. Kelly; *A Practical Guide to ‘Free-Energy’ Devices*; free pdf e-book, frequently updated, version cited here: 30.3, release date: 29 Juli 2016, 3118 pp.; download from author’s much more inclusive website: <http://www.free-energy-info.co.uk> (large file, ca. 50.8 MB)

A general introduction is given in the Preface, pp. 2 sq., and in the Introduction, pp. 12-32 of the pdf file. The following are some snippet quotes from Patrick Kelly’s Introduction:

p. 13: “‘closed systems’ are almost unknown in the real world.”

p. 17: “The actual situation is, that we are sitting in a vast field of energy which we can’t see.”

There is no practical limit to the amount of energy in the universe. The alleged law of energy conservation therefore makes no sense. On the fundamental level of science, it is a rhetorical ruse of science denial.

The book mentions numerous patents awarded by patent offices to inventors for such machines. I refer especially to the patents because, if the patents were non-functional, patent offices would not award them. The modern scientific notions of “energy” contradict such machines. However, if something exists, then it also can exist. Science is, assumedly for belief system reasons, in denial of a major part of its foundations.

The website itself present much additional information, and begins as follows, <http://www.free-energy-info.co.uk/>

“The purpose of this web site is to provide you with an introduction to a series of devices which have been shown to have very interesting properties and some are (incorrectly) described as ‘perpetual motion’ machines.

What's that you say – perpetual motion is impossible? My, you're a difficult one to please. The electrons in the molecules of rock formations have been moving steadily for millions of years without stopping – at what point will you agree that they are in perpetual motion?

So, why don't electrons run out of energy and just slow down to a standstill? The universe is a seething cauldron of energy with particles popping into existence and then dropping out again. If Oliver Heaviside's equation $E = mc^2$ is correct, then we can see that a tremendous amount of energy is needed to create any form of matter. Scientists remark that if we could tap even a small part of that energy, then we would have free energy for our lifetime."

Science today is a lucrative business that is managed largely by not asking such questions. Energy is the rope by which science, in an oil-soaked and spy-riddled control economy, is hanging itself. The real formalism of corrupted science is money, and it has been snuck into the science system as the unwritten SI base unit of all base units. There is no reason to believe such a science's counterfactual statements.

So, what explains the perpetual motion of electrons? No scientist will dare touch this, let alone answer this. The answer comes from the internalized formalism derived from spiritual science. The contradicting theories that science presents concerning energy are devalued and brushed away by this.

To my mind, the observed, obvious and prominent fact of perpetual motion of electrons is explained by a perpetual inflow of energy. No other plausible explanation comes to mind. There is no violation of any law of thermodynamics as far as we know.

When an electron splits up into an electron and a photon, the photon instantly travels at the speed of light, in wave form. The photon takes with it a minuscule fraction of the electron's rest mass (rest mass of the photon). When Einstein wrote his mathematically inept approach to an excessively difficult physics problem, it was still believed that the photon has no rest mass. Since then, we know otherwise, and sometimes admit it. What energy accelerates the photon instantly to the speed of light? What energy sustains the travelling wave pattern of any subatomic wave/particle duality (not governed by mechanics)?

Can lie physics survive the reality of the photon's rest mass? The answer is, now, apparently not. It is physical science's fatal heart attack. More than a person, Einstein is the name for science with an attitude.

If, as confused scientists in their majority still claim, the photon has no rest mass (because it never rests, but no particle ever rests?), then how, when accelerating, can it increase mass (which is doubtless and accepted by science)? The theory is that the mass of moving particles comes from a relativistic increase of their rest mass when they accelerate. If a tiny yet massive particle has no rest mass, which is a fib to begin with, then it cannot have a relativistic mass increase from acceleration – or if so, the only person to comprehend that, Einstein, is long dead. That is simple math, because $0 * n = 0$. What about superluminal neutrinos??

Part of the cover-up is that science says that electrons are "elementary particles" that cannot split up and are not composite. However, the splitting up of an electron into an electron and a photon, and the absorption of a photon by an electron, creating in sum an electron, are among the most frequent processes in all of particle physics. Something is masquerading as something else here, which is madness not science!

Future science history will thus have to report the sad news that science died in its infancy from the equally trivial and heinous photon's rest mass. Requiescat in pace!

Can't scientists just admit: "We're totally wrong! We've been fooling you and your schoolchildren with nonsense for decades!?" Where is the laughter?

The Atlantean tradition for establishing an inner formalism (cosmic consciousness) was the geometry of the Flower of Life. This is explained by Tomo Perisha at his web site,

<http://sveta-geometrija.com/lang/en/trisekcija-kutatrisecton-of-an-angle/geometrija-andelaangelic-geometry>

The science of mathematics ignores this because it contradicts myths about the impossibility of squaring the circle, etc.

In an awakened fifth-dimensional awareness, a human being has a constant report with the cosmic center. The center is of extreme intelligence and love. A full range of sciences derives from the flower of life, centered in life sciences. Studying and practicing this geometry gradually conditions the mind for the fifth dimension (ascension). This has been cited in earlier volumes before. This is its final restatement under the aspect of an internalized formalism of science.

I believe that the worst mental block of humanity today is the mathematical mental block of the ego intellect (spiritually separated ego intellect.) The Flower of Life geometry, basis of an entire new family of mathematics, is inaccessible to mathematicians who have that mental block (meaning: all mathematicians in human history and living today, with the exception perhaps of Tomo Perisha, a medium of Pythagoras in Telos, California.) One cannot simply “learn” this mathematics. Prior to “learning” the mathematics of fifth-dimensional awareness, one needs, functionally, to “change one’s mind” in a biophysical sense, namely, from the separated cold ego intelligence of the brain-only, over to the brain plus the biomagnetic mind field of the heart chakra (traditionally, in Sanskrit, Anahata chakra.)

This requires first of all a cultural shift. The formalism of the Flower of Life is an internalized formalism, but no longer of the brain-only mind but of the brain plus heart chakra mind. Only when the cultural shift is done can one move on to specialized tasks such as developing a more advanced mathematics than the human mental block permits today. Incidentally, the Flower of Life is, additional to being a fifth dimensional science cornucopia, also a personal trainer of fifth-dimensional consciousness in itself.

If you have a mathematical focus in your professional life, then spiritual science can offer that as its key focus for you. The benefits from a mathematical, and hence then also: scientific, viewpoint are stunning. In mankind’s developmental bottleneck, or call it crisis, today it is of top importance to take this opportunity and to develop the chance into reality. It takes about as much knowledge as I have committed to writing here, and then, of course, lots of practice and study. The form of practice and study in this phase of our ascension project will be self-educational (autodidactic.) The superior learning strategies of an active Higher Self link are highly recommended (see in all my foregoing volumes). If appropriate learning groups form, I would suggest to decide first of all for yourself on the spiritual level of a group. The self-serving behavioural, thinking, and desire patterns of an ego configuration of our mind interface are dysfunctional for this undertaking and should hence be avoided, to the benefit of altruistic (service to other) connectivity patterns. In that sense, it is not least the elite selection mechanics that will be shifting due to all this.

General organizational patterns are: not corporate, not hierarchical, but trust-type and horizontal. Maitreya (www.maitreya.org, Albuquerque, New Mexico) names such organizations under fifth-dimensional awareness “Communities of Light”. The personal basis is individual spiritual development, not control management. Competition is, as always, important, but can flower only outside the scope of egotism which hinders all higher possibilities. (And any group busting tactics by hecklers will try to make use of that.)

(chapter 1: 2016-08-23 to 2016-08-26)

2

S. Freud, C.G. Jung, and Some Readings of M. Alan Kazlev

Dogmas are a crutch for the symbolically illiterate.

This chapter seeks to establish that the coming of Christianity marks a significant change at the archetype level(s). Key examples are the Pistis Sophia, the Johannine Turn, Apollonius of Tyana, Hesychasm/Palamism and the western, mostly feminine, medieval visionary mysticism (see later in this book.) Incidentally, we can thereby elucidate the notions that:

- universalizing formalisms (such as in chapter 1 above) have to do with the archetype levels, which are higher energy bodies of man (see in vol. 2, prepared in Barbara Ann Brennan),
and
- the primary “mental” (better: bioenergetic) cause of diseases are individuational archetype conflicts. This can also be described as the disturbance underlying dream reality (S. Freud’s Ansatz, in: *The Interpretation of Dreams*), but this line of Freud’s thought has been built over and above Freud by the Jungian school, functionally (in a philosophical view) using analytical insights into subjectivity that originated in western medieval Scholasticism.

An interesting aside may be that mystical “visions”, (Hildegard of Bingen, many others also in pagan antiquity, modern example among quite a few: Marian apparitions at Fatima, but not: the Marian apparitions at Zeitoun and Assiut which were photographed) have their communicative entry point at the archetype level of the eighth body (Brennan) where is the seat of a person’s free will center (or: “thought adjuster”, Urantia Book.) This aside illustrates that the thought adjuster is, also, the seat of highest connectivity of the individual free will center with the Fourth Force, Connector Force, Holy Spirit, Divine Love (synonyms of one of the Four Creation forces, misnamed four causes) to overstep the transcendence barrier by multi-monadic connectivity with the cosmic central chakra of Glory, the deific Unmoved Moving, name in Theosophy: Fohat, source of the blue Light of Creation, here: in its Creator function. Under these aspects, our reality is a logical universe, a top-down of archetypal divine universality. The earliest indication of this in known history is the cult of Aton launched, unsuccessfully, by Pharaoh Echnatan (Akhenaten). The interesting part is what remains, not cult but analytical knowledge.

1. A Brief Briefing on the Study of Human Sexual Perversion

The only effective key to psycho-analysis is the study of human sexual perversion, and its conceptualization within with context of how the forces of nature create a human being. The life crisis in this respect of the creation of a human being is puberty. The Bible deals with the issue in the Old Testament in the story of

Sodom and Gomorrah, and in the New Testament, in a secondary sense, in the narrative of the expulsion of the merchants and money changers from the Temple. (I no longer consider this an authenticatable element of Jesus' biography, see volume 7, regardless of the wisdom embodied in the myth.) **This brief section deals, from the viewpoint of psycho-analysis, with conceptual aspects of the bioenergetics of human sexual perversion. The section contains no graphic sexual material. If you do not want to read this, skip this section. Without a rudimental analytical instrumentarium for this, you will not gain much from the rest of this book, however. The greatest block against spirituality is phobic in this point but can be resolved, for most people, without much ado.**

A pioneer of this study was the sexual scientist Magnus Hirschfeld in Berlin, who was homosexual and who studied homosexuality to understand what was moving him. He developed the important theory that perversion (I will stick to this term for sake of clarity) results from the isolated activity of (in Freudian terms) the libidinous drive. "Isolated" means, somehow, "not integrated". It is, paradoxically (or not paradoxically), a power in us that is stronger than the "I". The power is energetic, in a way magnetic, not mechanical, and is within our life, not part of the sensorily observed outer world (which is a projection, anyway.) Apart from that key insight, the details of his research are no longer current.

On the literary, descriptive level, such early twentieth century sexual research was preceded by the works of the authors: Marquis de Sade (for "sadism"), and Leopold von Sacher-Masoch (for "masochism"). There are other authors, as well.

The insight to gain is that the "I" is not helpless at the mercy of that (let me call it as what it is emotionally perceived:) dark life force. In a normal development (term used for lack of a better clear term), the dark force repels us, altogether, and trains us to resist it, more or less effectively. Systematic study and practice can improve the results dramatically. The dark force is the "normal" purpose of forcing us into self-creation as free-will beings. It is thus the foundational aspect of Divine Love (which is why this force is also called the "First Force" of Creation; it is the "Atomic Force" of Densification.) A certain number of beings in Creation (an average is: around 25%) take a different stance and merge with the dark life force unintegrated or not fully integrated. The normal standard mechanism of integrating the dark life force is "normal" sexuality through the powerful surge of the orgasm (this aspect was studied by psycho-analyst Wilhem Reich who was wantonly murdered by the U.S. courts.) The dark attractor force arises from a dark variety of the orgasm that opens the entropic path of karmic perdition. A candid contribution of C.G. Jung was to introduce the graphic notion of the "shadow" for this as one of the archetypes. (Ancient myth prefigured this through the "shadows" lingering in Hades. It is what astral vision actually shows – forlorn dark shadow beings enslaved to the dark force.) All "symbolic forms" (preferred by Ernst Cassirer over "symbol") arise from this inner Creation clash. So much for a thumbnail sketch of this slippery but important subject that is basic for spiritual science to know about.

A summary of key modern research on this is in:

Franco de Masi; *The Sadomasochistic Perversion, The Entity and the Theories*; London 2003

Energy workers may appreciate the passages analyzing "perverse excitation" that is at the center of what is, in my opinion, the dark spiritual contact phenomenon with what de Masi calls the "entity" (pp. 48, 96, 104, 125, 128, 137). Different than de Masi, I do not believe that a puberty individuation into perverse excitation can well be understood or treated without recourse to reincarnation and past lives.

2. Sigmund Freud on the Interpretation of Dreams

Another fundamental is Sigmund Freud on *The Interpretation of Dreams* (title of his by far most important book, published under the year 1900, actually slightly earlier than 1900, in German, arguably the book that opened modern psycho-analysis.) The standard English version is by James Strachey 1955, translator and editor.

Daniel Pick; Lyndal Roper (editors); *Dreams and History, The Interpretation of Dreams from Ancient Greece to Modern Psychoanalysis*; Hove, New York 2004

Sigmund Freud; *The Interpretation of Dreams, The Complete and Definitive Text, Translated and Edited by James Strachey*; New York 1955

Sigmund Freud's pathbreaking book on the interpretation of dreams stands in a long tradition of western dream interpretation. Counterintuitively, Sigmund Freud turned against jumping on the symbols of a dream to "read them out" or similar. Freud posited that there are two major aspects to dreams, namely, (i) the manifest dream content, and, behind the manifest dream, (ii) the latent dream thought. The latent dream thought is the hidden inner reality of the dream to be accessed for treatment purposes in the analyst-analysand relation. The symbols can be very misleading for this, are by no means stereotype in the way dream symbol dictionaries might suggest, and need as broad a basis of facts as possible from the patient (hence the long duration of a treatment) to form an interpretative context. Moreover, the interpretation of dreams for treatment purposes requires workable theories of the psyche, of neuroses, etc. as a background.

The most important technical chapter is the long and famous chapter six. One of Freud's key assumptions is: The dream is a wish fulfillment. The dream is, in other words, a voluntary construct, of such a nature that the pertinent desires are repressed into the dream sphere. Another assumption is that the dream is a mental disturbance making itself known. Psycho-analysis is the cathartic art of making suppressed desires aware.

Importantly for our questions here, Freud distinguishes two different dream languages, namely, (i) the deceptive and misleading symbolic language of the manifest dream as the cover, and (ii) the language of the elusive latent dream thought as the container of the hidden. Freud never clarified a systematic of the latent dream thought language, even though in a letter he hinted at the reality of telepathy, which analysts know well from the phenomenon of transference and countertransference, even if they usually are reticent to talk about this. This does not relate to the disputed issue of verbal/written language in dreams.

This is where C.G. Jung came in, an associate of Freud, then a dissenter, who over his working lifetime expanded on Freudian psycho-analytic theory especially in this most difficult angle (see next section below). Jung is followed up by a large and fragmented Jungian school diaspora that is centered in Zurich, Switzerland to this day.

To my knowledge, communication in dreams is (quasi-)telepathic ("by instant i-mail"), not verbal. Dreams are a beautiful lead paradigm because everybody knows what a dream is. A speciality coming from Tibetan monks are "lucid dreams", often discussed in modern spirituality.

There is a vast secondary literature. Let this be my accessible introductory summary here. Sigmund Freud's major book is written with admirable clarity and can be found online in an earlier translation that is in the public domain.

3. Some Relevant Jungian Themes, An Overview

*“Until you make the unconscious conscious,
it will direct your life and you will call it fate.”*

C.G. Jung

I name the following handful of books for the bare bones. There is a very accessible Cambridge Companion to Jung. Two scholarly and comprehensive Jungian research handbooks are the two books edited by Renos K. Papadopoulos, and by Murray Stein, and are good starting points for researchers.

Polly Young-Eisendrath, Terence Dawson (editors); *The Cambridge Companion to Jung*; 2nd edition, New York 2008

Renos K. Papadopoulos (editor); *The Handbook of Jungian Psychology: Theory, Practice and Applications*; Hove, New York 2006

Murray Stein (editor); *Jungian Psychoanalysis, Working in the Spirit of C.G. Jung*; Chicago, La Salle 2010

C.G. Jung; *The Archetypes and the Collective Unconscious (The Collected Works of C.G. Jung 9-1)*; 2nd edition, London 1971 (also in the 2014 Princeton University Press Complete Digital Edition of Jung’s works, pdf and azw3)

Edward E. Edinger; *The Christian Archetype, A Jungian Commentary On the Life of Christ* (Studies in Jungian Psychology By Jungian Analysts); Toronto 1987

Carl Gustav Jung (1875-1961, Swiss) wrote profusely and is a difficult author. He treads on the grounds of the extremely arcane, and is never quite sure of what he says, especially when he uses his authoritative voice. His writings are often of an exploratory nature, and exhibit developments in his thought over time, which leaves open different ways of reading what he wrote down. This is not least the reason why the Jungian school today is quite the opposite of monolithic. The following very condensed readings are my own, under the parapsychical aspects of chapter 1 above which, under a possible reading, fall under Jung’s concept of the “collective subconscious”. I am not claiming that this is the only, or even the best, way to read Jung for anything close to his original intentions, which may simply have been multivalent and exploratory.

C.G. Jung’s key notion is unconscious fate, and the possibility of making it conscious so that it will no longer be in control of us. This includes disease and death. He fed his bold enterprise with as much facts as he was able to during his long lifetime. He was also a great conceptualizer but in a rather undogmatic, and thus quite flexible, sense. Since he worked as a clinician, his experience was being brought under concepts in a descriptive way. His writings are experiential and show no tendency towards rigid scholastic abstractions. In a way, his work has remained incomplete. Mostly this is due to his being careful as a leading academic of his country, Switzerland. Near his end, he claimed he did not *believe* in God but that he positively *knew*. In conclusion, what he wrote and what we have of him is not telling us everything. His writings are those of a holder of secrets to the uninitiated. He also left clues for those who also know (something.) He used heavy-weight technical words such as, “archetype”, and, “individuation”.

A human being grows by filling out universal archetypes. There is a range of archetypes; and we become that particular mix that we choose by how we live our life. We do not choose directly at the high level of the

archetypes, simply because we are usually not even aware of them. We live our life as we will; and the range of archetypes adjusts to this, becoming a higher reflection of the “I” that eventually settles into something more or less final. The implication is, we have no control over our archetypes, and thus we also have no control over our fate. **Disease is, to paraphrase this, unconsciously voluntary from suppressed archetypal desires.**

Learning to become a Jungian analyst, we move closer to becoming aware of the archetypes, and of taking control over them. We thereby, ideally, become able and scientifically empowered to end the split between the “I” (ego-self) and our natural free will center which, otherwise, runs separate from the ignorant ego. That is, or would be, the final stage of individuation. (It is the same as Sri Aurobindo’s “Supramental”, the integration of the ego and the higher mind, and thereby the dissolution of the separate suffering existence of the ego.)

In terms of healing, the supermind (Sri Aurobindo) gives an inside perspective of health to the user. That is a very different perspective than “energetic healing” through third party healers. It is energetic self-healing.

The core creation conflict of individuation is at the archetype level (Barbara Ann Brennan: at the template level of the higher bodies above the astral body/soul.) Third-party healers can access that level through training. The person herself or himself can, however, also gain access to that level (archetypes, template energy bodies) through training. The latter option can have advantages that the former option does not offer.

The latter option becomes possible through the applied Jungian theory of archetypes. The archetypes are forms of the “I” at the universal template level. For the “I” to reach its (own) template levels takes formal self-transformative training, such as in: yoga, breath control, visualization, meditation, inner stillness, opening one’s chakras to eventually open Kundalini flow outside of the primary sexual context, spiritual study, mantras, yantras, etc. The goal is reached in higher stages of samadhi (see for that term in my vols. 1, 2 – voluntary higher self connection.) Any healing effects are ancillary to that. At advanced levels of the Akhu (see in vol. 2), the higher self connection will be with the parapsychical central chakra of the local universe (Fohat) and its outreaching Solar Logos. That is the full meaning implied by Jung’s notion of the “collective subconscious” and its awakening. Individuation then is at a state of positive biological immortality in at least fifth-dimensional existence.

Just one final note on the significant positive archetypal change brought by the coming of Christianity to this planet (cf. Edinger). The archetype is that of overcoming the archetypal powers that bind us. The key image is the descent of the Holy Ghost. Therein is also a transformation of God becoming manifest for us. That archetype has, strangely, remained with us precisely since that time.

To my mind, the Buddha, a renunciate crown prince, brought to the Earth the archetype of submission and surrender to Nirvana, which we might interpret as the Kingdom of Heaven. Sokrates in Athens did likewise in fighting against paganism. Jesus in Palestine, now figurehead of a global religious movement including Christianity and also Islam, was the single most influential human to spread that sacrificial archetype across the world. The message is the overcoming of the archetypal powers that bind ourselves within ourselves, namely, by sacrificing them in the death of death. That is not particularly clear in the statements of the Jungian school but is prepared by them.

The next chapter, continuing on Philo of Alexandria and the Logos, will go more into the archetypal language aspect, the ancient term of Logos. Before turning to that there is an interesting website by a contemporary philosopher discussing the Supramental of Sri Aurobindo on a very high level of post-rational analysis, including the use of the “Hand of Light” book by Barbara Ann Brennan.

4. Readings of M. Alan Kazlev Relating to the Foregoing

I would like to conclude this chapter with these insights of M. Alan Kazlev that are discussed on his richly informative web site (since 1998), www.kheper.net. They are at the cutting edge of emerging modern spiritual science. Kazlev briefly mentions his personal moment, or period, of enlightenment, and demonstrates his careful use of words and verbiage for spiritual issues, on which I do not wish to encroach, in the first part of a long four-part article (in the paragraph with note 27):

M. Alan Kazlev; *Integral World: Exploring Theories of Everything, An independent forum for a critical discussion of the integral philosophy of Ken Wilber*; <http://www.integralworld.net/kazlev1.html>

References to Barbara Ann Brennan in the following are to her book:

Barbara Ann Brennan; *Hands of Light, A Guide to Healing Through the Human Energy Field*; New York 1987

Shortly after starting my review of the [kheper.net](http://www.kheper.net) web site, I learned about the teacher lineage of Barbara Ann Brennan. According to Kazlev, Mrs. Brennan “joined the Pathwork and became intrigued by John Pierrakos. Most of her ideas came from him, as he was her mentor at one time. She graduated at the Institute of Core Energetics and became a Senior Pathwork Helper.” John Pierrakos M.D. wrote the Foreword of “Hands of Light”. He wrote a book, with graphics very similar to some of the graphics in “Hands of Light”:

Dr. John Pierrakos; *Core Energetics, Developing the Capacity to Love and Heal*; Mendocino 1987

At the outset of the book, Dr. Pierrakos describes himself as a pupil of Wilhelm Reich.

I noticed the web site, [kheper.net](http://www.kheper.net), while searching for documents with a tag combination: Aurobindo, and, Barbara Ann Brennan. The rationale for this search is that, in particular for western readers, the statements of Sri Aurobindo on Supermind etc. (and similar: of C.G. Jung on “archetypes”, “collective unconscious” etc.) are off limits for school and university knowledge, at least up until 2014.

In 2014, two mainstream major western book publishers each released one mainstream-type scholarly monograph on Sri Aurobindo that indicate that the time may have come for Sri Aurobindo and his writings to enter the mainstream western consciousness as a serious field of academic study. That marks a leap forward of the western mind, mentality, of the folkways of our academic gatekeepers, and a pertinent opening of the western academic book market structure. The two books are:

Munika Gupta; *Sri Aurobindo's Vision of Integral Human Development, Designing a Future Discipline of Study*; New Delhi etc. 2014 (Springer India)

Thomas Padiyath; *The Metaphysics of Becoming, On the Relationship between Creativity and God in Whitehead and Supermind and Sachchidananda in Aurobindo*; Berlin, Boston 2014 (Walter de Gruyter)

Despite such a welcome enrichment of standard academic literature, it is still not seen clearly and sharply enough how closely the spiritual perennial wisdom of Aurobindo is in sync with the intellectual core traditions of the west, namely the traditions of Plato and Aristotle, which have two readings, an outside reading for the people, and an inside reading for the inner circle. Parallel in time with warming up to such a figure as Sri Aurobindo Ghose (who suffered from his ignorant father naming him “Akroyd”), the esoteric (akroamatic) inside reading of our own core western tradition is also coming into the open. (See my foregoing volumes, the awakening interest in Byzantine and Atlantean intellectual history is one of the signs for this.)

The remarks of M. Alan Kazlev on Sri Aurobindo do not stop short of dealing with the underlying issues of bioenergetic anatomy, described for our times in Brennan, in order to bring full clarity to the discussion. The insights Kazlev shows for Aurobindo elucidate Jung likewise, since Aurobindo and Jung overlap. I do not

intend to parrot Kazlev here, but, with the help of his web site, would like to assemble and present the so far missing elements of clarity (regardless of cultural “strangeness”) in a personal interpretation.

The Entity (see above in this chapter, remarks on study of human perversion) that holds western academic thinking in a stranglehold is probably still around, and it might scream (inside); but perhaps we can don our mufflers. To my mind, many “so far missing elements of clarity” are presented by M. Alan Kazlev on his web site, and include most prominently (without limitation) the following

Google search string: site:kheper.net "Barbara Ann Brennan" Aurobindo

(links with my summaries). The essential information has the nature of comparative diagrams with various authors and terminologies for (a) the individual human bioenergetic anatomy, and (b) the cosmic bioenergetic anatomy (together, an emergent experimental synthesis of paraanatomy and paraphysics, i.e. of the complexity enabling individual human freedom of the will as the foremost principle of Created reality.) For whatever reasons, the format that the knowledge takes is strikingly similar to the key knowledge format of Buddhism, which are (mapping) lists, not texts, see: David N. Snyder; *The Complete Book of Buddha's Lists – Explained*; Las Vegas 2006, one advantage being that lists require learning and not scripture worship – that is a spiritual-scientific formalism of its own to be noted:

<http://www.kheper.net/topics/adhar/emotional.html>

This page at the top links to the Orectic Principle, where Kazlev points out, mainly, that the astral plane is a mixed region, where both Light and darkness can be found. Sri Aurobindo mentions four subplanes of anti-divine beings. Using terminology of Ann Ree Colton (Ann Ree Colton, Jonathan Murro; *Galaxy Gate II, The Angel Kingdom*; Ann Ree Colton Foundation of 1984, p. 91), Kazlev distinguishes in the right column of a table five levels: Lower Astral, Abyss, First Heaven, Second Heaven, Realm of Light. The entire range is placed in the “major reality” of “affective reality”. Other columns of this systematic collation table are dedicated to: Theon (see Wikipedia article), Blavatsky, and Hermetic Kaballah. I would like to note that the astral plane functions like a corridor that connects various levels and subrealms of Creation. Its description is not a full cosmology of any sorts. See more: Robert A. Monroe, Trilogy.

The link above brings us on track that the primary, but not fundamental, focus of M. Alan Kazlev is Sri Aurobindo. This is the context for understanding all charts and their component lists. Details of paraanatomy are discussed which differ between Sri Aurobindo and Barbara Ann Brennan. (This is similar to the scientifically popular game of assigning brain regions to particular mental activities, a possibly futile game for higher mental activities such as complex thinking.) The palette of emotions (“Emotional or Orectic Being” of the individual) is explained as representing the “diminished part of the Orectic Principle”. Kazlev explains:

“This is scaled down to the emotional body, the physical embodiment of emotions, and in turn progresses further down the scale of gradation of consciousness, in the same manner as the mental, becoming increasingly rigidified. These various substages (physical of Mental and so on) have been described by Theon, Sri Aurobindo, Ouspensky and Bennett, and other esoteric psychologists. At the Physical Emotional Subplane all that is left of the original cosmic love impulse are bodily and physical-brain emotional thoughtforms.”

In philosophy, the emotions are a notoriously difficult subject, and are not satisfactorily solved (despite much in depth literature.) Commenting on Brennan, he points out this correspondence:

“At the individual level this would clearly seem to be equivalent to the ‘Emotional body’ or second energy body of Barbara Brennan’s sequence of seven energy bodies. This is represented (as indicated by

the illustration at the left) as the rainbow body of Adyar Theosophy and the New Age movement; the various coloured chakras and so on. This would seem to be the lowest grade at which thought forms move in an amorphous fashion. Below the Emotional body things congeal into the emotional subconscious; fixed complexes, frozen auric structures, and so on, due to the increasing densification of matter[.]”

On Kazlev’s web page, there are blue hyperlinks in his texts explaining names and terms. I have not included them here due to the book layout. The “illustration on the left” (taken from Brennan) is also to be seen on his web page (but not here). In the second quote, the correspondence with energy bodies (Brennan) does make sense (second energy body of seven, still rather low). That also tells us that the heart mind is an important expansion of the cold ego intellect, but it is by no means anything like the “highest” form of mind interface configuration available to highly advanced humans. On energy bodies in general from Atlantean and ancient Egyptian times see my preceding volume 2 (system of nine bodies of man, i.e., Brennan plus one, the Light-Body. It may be good to recap that because the different ways of counting are always a bit confusing.)

The highest level of consciousness is not cold ego intelligence, but is the same as, Divine Love (Love-Light). The inner Love-Light is very closely related to samadhi (which is Higher Self activation, see in my vols. 1, 2), but it is not the normal Higher Self – it is the close presence of Light Beings from the Heavenly realms who are entraining a person. The Light resonance has a preferred place to initiate, namely a spot over the spine between the shoulder blades (in Wagnerian myth, Siegfried’s Linden leaf spot.) Baroque and classical music is positive for this, most rock music on the contrary.

It can, recurring over time, fill out one’s whole body proprioception. It has a major emotional and clairsentient component. It is entrainment of an inner divine Entity (called the divine indweller, daimonion, antaryamin) that can in the most extreme manifest as a Transfiguration, with an intermediary step of a halo manifesting such as seen in medieval paintings due to a different opening of brain/eye awareness in medieval times. The divine Entity is among the most difficult subjects of spiritual science. The hints I gave above in this chapter on the study of human perversion (dark Entity) strangely open up something like a countershock methodology to co-create by contrast one’s antaryamin more rapidly than would otherwise be possible without actually engaging in any practices. If the dark Entity is a Lower Self projection (with real spirit links in the hellish dark worlds), then the divine Entity is co-created by allowing and transmuting one’s Lower Self. In other words, the divine Entity does not simply appear ex nihilo but requires particular forms to come into existence, which can be handled only if one is firmly integrated in a positive spirit network. This is a key point to keep in mind if you are ever dealing with anything like an inner guilt complex. Energy work on this is totally blocked by any vestiges of hidden desires. All such must be made conscious as the basis of such a work project.

I have myself seen a halo twice in short sequence in the dark area of a residential house on one and the same person who had an extremely high level of consciousness. It doubt that it would not have shown up in a photograph, if a photograph had been taken. (There are more aspects to the issue of spirit photography, shadowless beings, invisible apparitions appearing on a photograph, etc.)

<http://www.kheper.net/topics/subtlebody/correspondences.html>

This page is entitled “The Subtle Body”. The fourth (and last) chart on this page has five columns with five lists. The first three columns are unsourced by Kazlev (collating eight: planes, Vajrayana categories, chakras.) The fourth column is Rudolf Steiner who, astounding for his lifetime, already held nine bodies or planes of

man. Steiner labels the ninth plane (eighth energy body) the “higher spiritual hierarchies”. I call it the Light-Body (my vol. 2). Steiner counts God as tenth plane of man, <http://anthrowiki.at/Wesensglieder> (German web page). Michel Desmarquet, writing near the end of the twentieth century, presents a nine-body system from planet Thiaoouba.

A ninth plane is also described by Dr. Norma J. Milanovich, in: *The Light Shall Set You Free*; Albuquerque 1996. Wherever it is treated, it reaches beyond the individual and is transpersonal in the most authentic sense (including in my proposed parapsychical reading of C.G. Jung’s “collective unconscious”). In Brennan, significantly, there is no ninth body. That is correct since for her healing purposes she describes very precisely the seven levels of the human aura. The ninth body (eighth energy body) is not an eighth level of the human aura, but is a body of connectivity with the divine Unmoved Moving (Fohat, etc.) Steiner has it internally stratified (he uses the plural, “hierarchies”). The notion of nine bodies of man (instead of eight, or six, or three) is no total novelty today any longer, as it was once known in the ancient Egyptian priesthood.

In ancient Egypt, that was the level of the Akhu, and the Akhu’s realization of the Higher Self of the ninth level (see in my vol. 2, with my Desmarquet/Thiaoouba collation.) In Plato, we have for this the “ideas”/”forms”. At the end of Aristotle’s *Nicomachean Ethics* (which is as far as we know one of the few texts that are actually his own writing), where the “bios theoretikos” visionarily participates in the thinking of the Divine (of the Unmoved Mover, in other words, akroamatically), that is exactly that very same high level that is addressed. (Again, that text does not disclose particulars of the thought language of that archetypal [Jung] level, but in Aristotle’s case - the pupil of Plato -, we may impute that the akroamatic understanding of the *Organon* [medieval name] fits in that gap. That is clearly also the substance of what Philo of Alexandria then popularized in the guise of his Logos philosophy, probably still a bit conservatively.) (Philo will be resumed from the previous volume in the next chapter below.)

<http://www.kheper.net/integral/physical.html>

The second chart on this web page is a variation of the nine planes theme applied to the cosmos.

<http://www.kheper.net/integral/eso.html>

The chart on this page collates the energy body system (aura layer system) of Barbara Ann Brennan with: Theon, Blavatsky, Leadbeater, Steiner, and Colton.

<http://www.kheper.net/topics/Theon/Materialisms.html>

This is back into spiritual cosmology, the four lower planes.

<http://www.kheper.net/topics/planes/archai.html>

Complementary to the foregoing, the five higher planes (to a total of nine planes.)

In summary, I take out of the writing of this chapter the important insight for spiritual healing, and for spiritual integration of the human self-co-creation, that an individual alone is not capable of healing herself/himself, nor of co-creating herself/himself. There is always a God connection required for that. The one who saw that most clearly was the eminently clairvoyant Rudolf Steiner.

In theory at least, and without the least adverse comment on analysts and energy healers who are working for the benefit of their patients, the healing topic should be thoroughly revised, in order to include the “collective” aspect at the archetypal level of the human auratic body-form bioenergy system (C.G. Jung). The clue is to move beyond third party healing of “someone else”, and to enable and trigger the healing mechanism at and above the archetype level in a human. That is what Sri Aurobindo functionally calls Supermind.

The nature of the human race will thereby be changed in the sense of an upward ascension from our third density (third dimension) to the higher world of fifth density (fifth dimension). Foreseeably, Liechtenstein and Switzerland, exceptionalist functioning democratic countries beyond the formal election sham who already have academic communities spearheading such subject matters in psychology and in the healing disciplines will be the regions that will foster the inception of planetary ascension.

(chapter 2: 2016-08-25 to 2016-08-26)

3

E.R. Goodenough on Philo and the Light-Stream

*“God was no longer only the God of the Old Testament:
He was the Absolute, connected with phenomena
by His Light-Stream, the Logos or Sophia.”*

E.R. Goodenough, quoted in Wolfson, vol. 1, p. 45, at note 153

This is a continuation of the chapter 3 in my foregoing volume 7. What is to be said can only be said after the two foregoing chapters, and set in the further context of the following chapters below. The Logos according to Philo of Alexandria, a Hellenized Jewish author in the north Egyptian city of Alexandria, a center of learning in later antiquity, who lived during Jesus’ lifetime, is still of great relevance even given the sum of our modern knowledge (my conclusion arising from researching and writing this book.)

Harry Austryn Wolfson; *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam*; volumes 1, 2; Cambridge, Mass. 1962, third printing, revised

The quote above in Wolfson is from:

Erwin Ramsdell Goodenough; *By Light, Light: The Mystic Gospel of Hellenistic Judaism*; New Haven 1935, reprint 1968, pp. 4 sq. (In the reprint edition that I have checked, the epigraphic quote taken by Wolfson is on p. 7.) The notion of a “Light-Stream” (capitalized terminological backbone of Goodenough’s book) seems to be his consistently used modern English visualized paraphrase of the ancient term “Logos”. It goes far to explain the question of the language of archetypes that is left open by modern psycho-analysts such as S. Freud and C.G. Jung. **To wit, the language of the archetypes is the Light-Stream** (Logos in Philo’s ancient Greek.) One may thus add that the Light-Stream is a stream of information, which does not imply that the information is only, or mainly, of intellectual nature. This note defends my parapsychical reading of C.G. Jung in chapter 2 above from Philo-Goodenough. The human receptivity is a tingling blissful morphic resonance with Heavenly visualizations, as will be explained later under the transformative aspect. In that larger context of Philo’s system, the Law of Mosaic tradition expanded to more than merely a set of commands for physical life (Wolfson, *supra*, p. 45.) That means, to my understanding, that the Law was being revalued in Philo’s interpretation to an aspect of the Light-Stream that flows from God to man (not excluding a Light-Stream response from man to God in the sense of a Logos dialogue – that may be a modern idea, however, even though the dialogue form of divine Enlightenment was already invented by Plato.)

Goodenough's paraphrase has one strong point, namely, that it indicates Logos as a term for a formalism rather than as a name of some specific content. An interpretation that holds the "Logos" to be the name for some specific content runs into difficulties that are described by Ronald Williamson.

Ronald Williamson; *Jews in the Hellenistic World: Volume 1, Part 2: Philo* (Cambridge Commentaries on Writings of the Jewish and Christian World); Cambridge 1989

The "Logos" as a content name makes sense only with great difficulties. On pp. 116 sqq. Williamson demonstrates that the meaning of "Logos" in Philo is broad to say the least, and probably not readily established by any means of interpretation. What is arguably the basic meaning of the term *logos* in Greek is simply, "word". *Logos* thus does not stand for any particular contents of words. Like the word "word", the word "logos" is something of a linguistic term meaning a form, or medium, of communication. In Philo, the Greek word "word" (*logos*) does not mean "word" but means something different than "word" that is, by analogy, like a word, but is not a word. That is something that normal language does not have a word for, so it should be called "like a word".

The semantic context of Philo's "like a word" is that of a specific function in what Goodenough in the title of his book calls the "mystic gospel of Hellenistic Judaism". In that context, an intermediary clarification is that the "Logos" according to Philo is the "mystic word", or taking "word" in a different sense: the "mystic language of God". Given that, the logical vagueness of "Logos" in Philo may well have been intentional as a veil to keep a secret insider teaching secret.

Goodenough in his book's last chapter produces evidence of prayers from Hellenistic Judaism identified by Wilhelm Bousset in 1915 in the seventh and eighth books of the *Apostolic Constitutions* (375 to 380 A.D.). That evidence points in the direction of proprietary mystical teachings and/or practices associated with Philo and the Logos. Goodenough captions his chapter: The Mystic Liturgy. It presents English translations of the text passages that Bousset identified and provides a discussion. Goodenough sums up on p. 358:

"Yet they had in common in the Mystery the Streaming Light from God which was Sophia or Logos at convenience; they had the Patriarchal Hierophants with whom they could share the Mystic Vision, and come to live by the higher Law, besides the many other details which need not be repeated."

That is important source testimony of underdocumented Hellenistic Judaism, reflecting on Philo. The Logos has a dominantly mystical (non-rational spiritual) touch to it in the source passages in the scope of direct divine action or contact. It may reminisce mystical experiences through prayer in Hellenistic Judaism. The passages were adapted to early Christianity by simple procedures such as replacing the term "Logos" by the name "Christ", etc. The text passages are not representative of Hellenistic Judaism in general but tell of a Post-Philonian group within Hellenistic Judaism that another, early Christian, group sympathized with, exerting considerable influence on the future development of Christianity in the Johannine vein.

The text passages do not directly suggest such a thing as a "Light-Stream". The creatures are made by "Thy Logos". God is the "Father of Sophia". "Thou hast created the world by *Christ* [Logos]." In fragment XVI (not considered by Bousset), there is a grammatically incomplete sentence:

"The God of Abraham, and of Isaac, and of Jacob, and of all the saints, who madest all things fruitful by Thy Logos, and didst command the earth to bring forth various fruits for our rejoicing and our food; (...)"

Goodenough's paraphrase, "Light-Stream", could also be rendered as "divine Command", or as, "divine Imperative" according to the passages of Bousset. There is imagery in Philo himself to support the "Light-Stream" paraphrase, such as when God pours a "noontide light into the whole soul" (Charles Duke Yonge, translator). Even if Philo uses such imagery, it remains metaphoric. What is actually meant, apparently, is an influence or energy coming to a person for example during prayer. Philo also uses an imagery of the fountain.

The whole passage is actually quite subtle. It reads (Philo, *On the Migration of Abraham*, Yonge):

"LIII. And under the symbol of the sun he intimates our mind: for what reasoning is in us, that the sun is in the world. Since each of them gives light, the one casting a light which is perceptible by the outward senses, to shine upon the universe; and the other shedding their long therefore as our mind still shines around and hovers around, pouring as it were a noontide light into the whole soul, we, being masters of ourselves, are not possessed by any extraneous influence; but when it approaches its setting, then, as is natural, a trance, which proceeds from inspiration, takes violent hold of us, and madness seizes upon us, for when the divine light sets this other rises and shines, (265) and this very frequently happens to the race of prophets; for the mind that is in us is removed from its place at the arrival of the divine Spirit, but is again restored to its previous habitation when that Spirit departs, for it is contrary to holy law for what is mortal to dwell with what is immortal. On this account the setting of our reason, and the darkness which surrounds it, causes a trance and a heaven-inflicted madness."

That is a mystical Jewish tale by Philo that tells us non-rationally what the Logos is, rationalized in the paraphrase of a "Light-Stream". The non-rational connotation is drops away in the paraphrase.

The luminosity special effects in Philo are of a Hellenistic culture. For example (*Concerning Noah's Work as a Planter*):

"IX. (36) We must therefore have recourse to allegory, which is a favourite with men capable of seeing through it; for the sacred oracles most evidently conduct us towards and instigate us to the pursuit of it. For they say that in the Paradise there were plants in no respect similar to those which exist among us; but they speak of trees of life, trees of immortality, trees of knowledge, of comprehension, of understanding; trees of the knowledge of good and evil. (37) Now these cannot have been trees of the land, but must indisputably have been plants of a rational soil, which was a road to travel along, leading to virtue, and having for its end life and immortality; and another road leading to vice, having for its end the loss of life and immortality, that is to say, death. Therefore, we must suppose that the bounteous God plants in the soul, as it were, a paradise of virtues and of the actions in accordance with them, which lead it to perfect happiness. (38) On this account, also, he has assigned a most appropriate place to the Paradise, called Eden (and the name Eden, being interpreted, means 'delight'), an emblem of the soul, which sees right things, and revels amid the virtues, and exults by reason of the abundance and magnitude of its joy; proposing to itself one source of enjoyment in the place of the innumerable things which are accounted pleasant among men, namely the service of the one wise God. (39) He, then, who had drunk of this unmixed source of joy, and was a follower of and fellow rejoicer with Moses, and not one of the least valued of that body, in his Psalms addressed his own mind, saying, 'Delight thou in the Lord.' {10} {Psalm 37:4.} Exciting himself and his mind

towards heavenly and divine love by these words, and indignantly turning away from the luxury and effeminacy existing among what are called and believed to be human goods; and being hurried away in his whole heart by divine inspiration and fervour, and finding his joy in God alone. ”

X. (40) And the statement that ‘the Paradise was in the east,’ is a proof of what has been here said. For folly is a thing of darkness and setting, and which brings on the night; but wisdom is a most brilliant thing, radiant all around, and in the truest sense of the word, rising. And, as the sun, when it arises, fills the whole circle of the heaven with its light, so in the same manner, when the beams of virtue shine forth, they made the whole place occupied by the mind full of pure light.”

Philo’s luminosity effects are of carefully disposed discursive nature. They are highlights set in his texts with a similar function as the syllogism in Aristotelian logics. The deployed “coming to light” in Philo’s style of writing is something like a spiritual syllogism, since it brings resolution and conclusion. In a view from depth psychology, it relieves and transforms desire that is a duality of the dark side (see in chapter 7 below). Such writing is actually a demonstration of what the Logos is. It is Light-Stream in a high textual sense and requires an archetypal reading, well supplied by the classical Hellenistic context. There is no simple rational definition for that, since the technique is transrational, with a strong aesthetic, poetic strand derived from centuries of most artful ancient Greek mythology writing. It strikes in us a triumphant brilliance in a sense that the single word “light” just barely still captures.

From *On the Confusion of Tongues*:

“XIV. (60) But those who conspired to commit injustice, he says, ‘having come from the east, found a plain in the land of Shinar, and dwelt there;’ {16}{Genesis 11:2.} speaking most strictly in accordance with nature. For there is a twofold kind of dawning in the soul, the one of a better sort, the other of a worse. That is the better sort, when the light of the virtues shines forth like the beams of the sun; and that is the worse kind, when they are overshadowed, and the vices show forth. (61) Now, the following is an example of the former kind: ‘And God planted a paradise in Eden, toward the east,’ {17}{Genesis 2:8.} not of terrestrial but of celestial plants, which the planter caused to spring up from the incorporeal light which exists around him, in such a way as to be for ever inextinguishable.”

From *On Mating with the Preliminary Studies*:

“(8) For he also says that the lamp, that archetypal model after which the copy is made, shines in one part, that is to say, in the part which is turned towards God. {3}{Exodus 25:31.} For since that completes the number of seven, and stands in the middle of the six branches, which are divided into two lots of three each, acting as body-guards to it on either side, it sends its rays upwards toward that one being, namely God, thinking its light too brilliant for mortal sight to be able to stand its proximity.

(...)

(47) And the light of the soul, which is the most brilliant and the most like the sun, is knowledge; for as the eyes are lightened up by beams, so is the mind made brilliant by wisdom, and becomes gradually accustomed to see more acutely from being continually anointed with new speculations. Therefore, Nachor is interpreted ‘a cessation from light,’ very naturally; (48)

for, inasmuch as he is a relation of the wise Abraham, he partakes of that light which is according to wisdom; but inasmuch as he did not join him in his emigration from the created to the uncreated being, from the world to the Creator of the world, he has acquired only a lame and imperfect knowledge, intermittent and delaying, or rather put together like a lifeless statue; (49) for he does not depart and quit his abode in the Chaldaean country, that is to say, he does not separate himself from the speculations concerning astronomy; honouring that which is created rather than him who created it, and the world in preference to God; or rather, I should say, looking on the world itself as an absolute independent God, and not as the work of an absolute God.”

A thematic approach is Philo the reader of Jewish scripture, and Philo the philosopher of both Middle Platonism and his own philosophical eclecticism. His light emerges at the storm front where his interests, Jewish-scriptural and Hellenic-philosophical, clash in the service of envisioning the mutual lucidity. This is another way of approaching Goodenough’s intriguing paraphrase of Philo’s “Logos” as divine Light-Stream flowing to man, this time querying what Philo’s generative processes were. The task has already been expertly resolved in a very accessible way (the fourth work below, profiling Philo’s complex partly eclectic philosophy, is difficult due to its advanced and specialized subject matter):

Jaap Mansfeld; *Philosophy in the service of Scripture, Philo’s exegetical strategies*; in: J.M. Dillon; A.A. Long; The Question of “Eclecticism”, *Studies in Later Greek Philosophy*; Berkeley etc. 1998; pp. 70-102

Scott D. Mackie; *Seeing God in Philo of Alexandria: Means, Methods, and Mysticism*; in: *Journal for the Study of Judaism*, 2012, volume 43, pp. 147-179

Adam Kamesar (editor); *The Cambridge Companion to Philo*; New York 2009

Francesca Alesse (editor); *Philo of Alexandria and Post-Aristotelian Philosophy*; Leiden, Boston 2008

The issue of freedom in ancient philosophy including Philo is very reduced compared to modern philosophy. At Philo’s level of philosophical reflection, freedom is the parameter of reverse Logos (flowing from man to God), and is simply not addressed. Freedom in late ancient philosophy rose to the Stoic position, to the effect, that the inner will of man is inwardly free and dependent only on itself. As for its realization in outer reality, even the Stoics don’t say anything, essentially. Freedom was with minor exceptions a non-subject in ancient philosophy in the slaveholder polities of Greece and Rome.

There is one more advanced passage in Philo, *On the Unchangeableness of God* (Yonge translator):

“X. Man, then, has received this one extraordinary gift, intellect, which is accustomed to comprehend the nature of all bodies and of all things at the same time; for, as in the body, the sight is the most important faculty, and since in the universe the nature of light is the most pre-eminent thing, in the same manner that part of us which is entitled to the highest rank is the mind. (46) For the mind is the sight of the soul, shining transcendently with its own rays, by which the great and dense darkness which ignorance of things sheds around is dissipated. This species of soul is not composed of the same elements as those of which the other kinds were made, but it has received a purer and more excellent essence of which the divine natures were formed; on which account the intellect naturally appears to be the only thing in us which is imperishable, (47) for that is the only quality in us which the Father, who created us, thought

deserving of freedom; and, unloosing the bonds of necessity, he let it go unrestrained, bestowing on it that most admirable gift and most connected with himself, the power, namely, of spontaneous will, as far as he was able to receive it; for the irrational animals, in whose soul there is not that especial gift tending to freedom, namely, mind, are put under the yoke and have bridles put in their mouths, and so are given unto men to be their slaves, as servants are given to their masters. But man, who has had bestowed on him a voluntary and self-impelling intellect, and who for the most part puts forth his energies in accordance with deliberate purpose, very properly receives blame for the offences which he designedly commits, and praise for the good actions which he intentionally performs. (48) For, in the case of other plants and other animals, we cannot call either the good that is caused by them deserving of praise, nor the evil that they do deserving of blame; for all their motions in either direction, and, all their changes, have no design about them, but are involuntary. But the soul of man, being the only one which has received from God the power of voluntary motion, and which in this respect has been made to resemble God, and being as far as possible emancipated from the authority of that grievous and severe mistress, necessity, may rightly be visited with reproach if she does not pay due honour to the being who has emancipated her. And therefore, in such a case, she will most deservedly suffer the implacable punishment denounced against slavish and ungrateful minds. (49) So that God ‘considered’ and though within himself, not now for the first time, but long ago, and with great steadiness and resolution, ‘that he had made man;’ that is to say, he considered within himself what kind of being he had made him. For he had made him free from all bondage or restraint, able to exert his energies in accordance with his own will and deliberate purpose, on this account: that so knowing what things were good and what, on the contrary, were evil, and having arrived at a proper comprehension of what is honourable and what is disgraceful, and apprehending what things are just and what unjust, and, in short, what things flow from virtue and what from wickedness, he might exercise a choice of the better objects and an avoidance of their opposites; (50) and this is the meaning of the oracle recorded in Deuteronomy, ‘Behold, I have put before thy face life and death; good and evil. Do thou choose life.’ Therefore he teaches us by this sentence both that men have a knowledge of good and of the contrary, evil, and that it is their duty to choose the better in preference to the worse, preserving reason within themselves as an incorruptible judge, to be guided by the arguments which sound sense suggests, and to reject those which are brought forward by the contrary power.”

For a different view on carefully guarded inside teachings in the late Neo-Platonist George Gemistos Plethon, see in my preceding vol. 3. Such elite knowledge presumably had multiple ancient tradition lineages in secrecy.

Yet another approach to Philo the part-eclectic comes from stylistic investigations of Plato’s dialogue form. The analogy relevant to Philo is that, while not using individual participants in a dialogue form, he replaces them with two dialoguing cultural blocks engaged in an augmented Sokratic method, namely, his two study fields of Judaism and Hellenism sniffing each other out. For such a form approach:

Gabriele Cornelli (editor); *Plato’s Styles and Characters, Between Literature and Philosophy*; Berlin, Boston 2016
 The “content” is strong on the Judaism side, while the “formalism” derives from Hellenic artistry of mind.

The mental-visual forms in Philo are strongly influenced by Greek artistic depiction of mythology with such elements as the archetypal mythical rays of the gods. This motive also occurs in other cultures of the ancient world, such as Amaterasu in Japan. Here are some visual impressions to supplement the textual aspects of Philo:



Solar Apollon, <https://upload.wikimedia.org/wikipedia/commons/2/21/Apollo1.JPG>



Sun god Helios

[https://upload.wikimedia.org/wikipedia/commons/6/67/Architrave_with_sculpted_metope_depicting_the_Sun_God_Helios_in_quadriga_from_the_Temple_of_Athena_at_Ilion-Troy_\(Schliemann's_excavation_1872\),_300-280_BC,_Altes_Museum_\(14145626535\).jpg](https://upload.wikimedia.org/wikipedia/commons/6/67/Architrave_with_sculpted_metope_depicting_the_Sun_God_Helios_in_quadriga_from_the_Temple_of_Athena_at_Ilion-Troy_(Schliemann's_excavation_1872),_300-280_BC,_Altes_Museum_(14145626535).jpg)

If such rays, that are strange to us, were part of the Hellenic cultural knowledge of Philo's time, we may also impute it to him. His texts in his luminosity effects are filled with allegories of such rays as a specific type of luminosity. This suggests elements of the archetypal level, in particular the sixth and seventh human aura levels as described by Barbara Ann Brennan, *Hands of Light*.

The sixth aura level (or energy body) is depicted in figure 7-12 in Brennan. It is named the "Celestial Body". The colour depiction is described as "iridescent rays of light". The seventh energy body (figure 7-13, "Ketheric Template Level") is radiant golden permeated by "threads of golden light". (The coloured plate inserts including that page are between pp. 44 and 45.)

The rays shown in Greek mythological art are, typically, head rays only, not full body rays. Full body rays with mandorla become, later, typical for Byzantine icons of the Transfiguration. Head rays only are not depictions or suggestions of a full aura layer (energy body). They would seem to suggest a special function, formed by elements of the aura, not part of the aura as it is seen today by persons with aura vision. Indeed, the Greek mythological renditions of head rays only relate to (some) Greek gods only, not to the mortals. This iconographic marker was expended later for Jesus into a set of full-body rays, assumedly also not part of the normal aura of the mortals.

The head is the dan tien seat of the individual free will center in the seventh aura layer. That is the layer of higher logics and the archetypes (Jung) or forms (Plato). The individual free will center is the influx portal for the divine will (Philo: Logos, Goodenough: Light-Stream.) The individual free will (Urantia Book: thought adjuster) is also the sender of an individual's free will to the Unmoved Moving to be translated there into the individual's life experience in the cosmos (cf. the model elements above in chapter 1.) The crux of the matter today is that the free-will center, in all "ordinary people" (term from vol. 7, those not fully enlightened), is unconscious and is externally controlled by hierarchies in the lower astral worlds in relative darkness.

A more popular word for this is "possession", which is something different than standard clinical "insanity". The autonomy of the free will under God is thereby interrupted and hijacked by a Trojan-like virus of the near-material astral sphere. The Greek mythological depiction of head rays of the Gods symbolizes the unfettered autonomy of the free will through its conscious realization and usage in an altered higher form of consciousness. That is an open mental dialogue of the individual and the divine (of the Supreme One God who or which is not human and not incarnate), i.e., essentially that what Philo aims at in his writings of cross-cultural Logos enlightenment. This is what Julian Jaynes described in other words, see for a greater complexity in my vol. 7. The artistic depiction in classical art becomes more prominent in our history record at a period when the openness already must have been closing.

A human being can only "understand" that what is already prefigured in her or his repertoire of assimilated archetypes – "understanding" is the relating of some life experience to some archetype that is already previously registered within the human life energy system. The standard intellectual formalization of this is Aristotelian syllogistic logics. To expand our paranormal sense of understanding, we are required to expand our library of assimilated and inwardly registered archetypes.

That is one main function of spirituality that has been developed in the Buddhist world. The treasure chest of the Buddhist world is a library of lightful archetypes to be assimilated by Buddhist practitioners in their life course. For westerners, this is an important resource for crowding out western image poisoning, coming in particular through the rotten mass media. I would like to conclude this chapter with some remarks on the early Mahayana *Sutra of Golden Light*.

https://en.wikipedia.org/wiki/Golden_Light_Sutra

Natalie D. Gummer; *Suvarṇabhāṣottamasūtra*; in: Jonathan Silk et al. (editors); Brill's Encyclopedia of Buddhism, Volume One, Literature and Languages; Leiden 2015, 249-260

-----; *Listening to the Dharmabhanaka: The Buddhist Preacher in and of the Sutra of Utmost Golden Radiance*; in: Journal of the American Academy of Religion, March 2012, volume 80, issue 1, pp. 137-160 doi:10.1093/jaarel/lfr089

C. Pierce Salguero; 'On Eliminating Disease': *Translations of the Medical Chapter from the Chinese Versions of the Sutra of Golden Light*; in: eJournal of Indian Medicine 2013, volume 6, pp., 21–43

R.E. Emmerick; *The Sūtra of Golden Light, Being a Translation of the Suvarṇabhāṣottamasūtra*; 3rd revised edition, London 2008

Melissa McCormick; *In Situ: Buddhist Art and Ritual at the Imperial Court*; in: Elegant Perfection Masterpieces of Courtly and Religious Art from the Tokyo National Museum; Houston, Houston Museum of Fine Art 2012, pp. 115-122

Pamela D. Winfield; *Esoteric Images of Light and Life at Osaka Kokubunji, Japan*; in: Southeast Review of Asian Studies 2012, volume 34, pp. 128-152

“I worship the Buddhas, who are like oceans of virtues, mountains gleaming with the color of gold like Sumeru. I go for refuge to those Buddhas and with my head I bow down to all those Buddhas. [Each one is] gold-colored, shining like pure gold. He has fine eyes, pure and faultless like beryl. He is a mine blazing with glory, splendour, and fame. He is a Buddha-sun removing the obscurity of darkness with his rays of compassion. He is very flawless, very brilliant, with very gleaming limbs. He is a fully enlightened sun. His limbs are as prominent as pure gold.”

(Translation: Emmerick, pp. 13 sq.)

The Sutra has strong performative aspects (Gummer 2012). The preacher can enact the Golden Light, which is symbolized as the Buddha’s teachings issuing forth from a radiant golden drum (Sutra, chapter 3).

The most striking feature of spiritual science is its esoteric imagery. This is most developed on the planet in Buddhism, as far as the positive lightful side is concerned. Read through the other chapters of this book, the medical propositions of the Golden Light Sutra amount to healing the archetype level by such imagery of Light in order to balance the Four Kings, which are the Four Forces of Creation, and which in the unbalanced state of man are inconstant. The lightful balanced state in which there no more subconscious is then the Unmoved, or Unchanging, in Buddhist esoteric cosmology of the Relativity of the Absolute.

(chapter 3: 2016-08-26 to 2016-08-28)

4

Invisible Bodies and Worlds in Eva Pierrakos and Jay Alfred

*Emergent science is going through a hard time
learning that it is by far not all-knowing,
and that most of reality is – invisible.
My comment is, that it is time.
(No pun intended?)*

If our reality is invisible, then it is time. Time is not money but is reality, but it is invisible, like money. When science wakes up from its mortal ego coma, it begins to see the invisible. Jay Alfred starts out with pointing to the well-founded assumption that (a) man is a part of reality (again a scientific novelty), and (b) if most of reality is invisible, and man is part of reality, then most of man is invisible. That is ancient esoteric wisdom of mankind world-wide. Science in man's money crisis of the dark Entity/Beast and its fallacious materialism-only is now stumbling over it.

Bibliographies: see in the following short list under "references".

Jay Alfred, Research Director, Dark Plasma Life Research Organization, <http://dapla.org>

Jay Alfred; *Our Invisible Bodies*; Trafford Publishing 2005, trafford.com; references pp. 203-218

-----; (2006a) *Between the Moon and Earth, A Scientific Exploration of Earth-Based Heavens and Hells*; Trafford Publishing 2006, trafford.com; references pp. 126-132

-----; (2006b) *Brains and Realities*; Trafford Publishing 2006, trafford.com; references pp. 176-196

-----; *Dark Earth; A Compilation of Essays on Dark Plasma Theory*; Jay Alfred 2011; pdf on the internet; references: as included in each of the eight essays (See in volume for individual bibliographic data.)

Brendan D. Murphy; *Science Meets Spirituality, Published Essays*; pdf (2014); www.brendandmurphy.net
references: pp. 69-77 (page numbers of pdf browser)

I have not been able to encircle this as a coherent biblio-group. The two essays volumes make it clear that, so far, there is no feasible unification under any known set of bibliographic tags, except generically such as, science & spirit; esoteric; etc. J. Alfred gives his tags (life sciences > "non-standard" "dark plasma" "theory"; "terrestrial dark plasma life forms") in his profile at <https://www.free-ebooks.net/profile/403/jay-alfred>

"Jay Alfred is the author of Dark Plasma Theory which holds that dark matter is largely in the form of plasmas of exotic (non-baryonic) particles (or non-standard "dark plasma") and predicts the existence of terrestrial dark plasma (TDP) life forms. These exotic life forms include what has been loosely referred to in the anecdotal literature as angels, ghosts, aliens and other similar

life forms. Jay has been researching on dark plasma life forms since 2001. He is the Research Director at Dark Plasma Life Research Organization and a Consultant at ARPAST, a science-based research group that studies anomalous and unexplained phenomena.”

The essay volume by Murphy and the materials in the references is not necessarily covered by those tags.

The 2006a book by Jay Alfred treats an ancient Aristotelian problem, namely (latinized), the “sublunar” world. That is akroamatic Aristotelianism. The underlying esoteric issues are presented in the book, perhaps a first in modern proto-science publishing(?). The knowledge itself is already Atlantean, then seeded in ancient Greece and in medieval Tibet, even though we do not have a record of historical continuity of this knowledge. This book is currently not listed at free-ebooks.net, an omission probably indicating its particular strangeness under extant viewpoints. It is currently listed at <http://bookstore.trafford.com>.

The 2005 book by Jay Alfred is a synthesis of the knowledge seeds that are currently sprouting in the field of science. Such syntheses are needed from time to time. They can never show everything; and by the time they are read, the development will already have moved further in many details. The overall change that can be engendered by science generally comes from such syntheses, however.

The flyer texts for the three books (not the essay volume) of Jay Alfred at <http://bookstore.trafford.com> read as follows:

Our Invisible Bodies

“Do you survive the death of your physical body? What is the nature of the next body and universe you will inhabit?

There is growing evidence that human beings possess a series of very high frequency (currently invisible) electromagnetic bodies that survive the death of our physical bodies. These bodies have sometimes been referred to as ‘bioplasma’ bodies by leading contemporary metaphysicists and ‘subtle bodies’ in the general metaphysical literature. This book provides detailed descriptions of the anatomy of these bodies and how they operate in ‘counterpart-Earths’ - using theories found in established fields in physics - including plasma cosmology, M theory and dark matter theories. It also offers conceptual solutions and breakthroughs in understanding the nature of qi, prana and kundalini; in the context of plasma physics.”

Between the Moon and Earth

“This book elaborates further on the notion of a ‘dark Earth’ which is coupled to the visible Earth in the context of Dark Plasma Theory (using a popular approach). This parallel Earth is the habitat of plasma life forms, including human dark bioplasma bodies, and is composed wholly of low density magnetic plasma. The biosphere of this counterpart Earth is many times larger than the (currently) visible Earth and there is enormous biodiversity in this oceanic dark plasma planet which teems with plasma life forms. Unexplained atmospheric plasma (UAP) objects which sporadically appear in our skies and exhibit intelligent behavior are manifestations of these co-inhabitants of Earth.

Depending on the (dark) electromagnetic interactions between dark plasma life forms (including human bioplasma bodies) with vertical electrical fields (radiating from the center of the Earth) and the plasma density of different ‘shells’, life forms in this parallel Earth (including human bioplasma bodies which have decoupled from their linked carbon-based bodies) gravitate

or levitate into particular shells & 'higher' shells being coincident with the physical atmosphere of the visible Earth and 'lower' shells with the crust and interior of the Earth. It is possible that these shells have been loosely described as 'heavens' and 'hells' in the anecdotal literature."

Brains and Realities

"Can human beings perceive reality directly?"

Can we enter into a mode where space and time are meaningless but which feels more real than anything you've ever experienced? It is a common theme in religious theory, particularly in the East, that the reality we perceive in our everyday waking consciousness is an illusion – much as a stick in water appears 'broken' because of the refracting light. Most of us would dismiss this suggestion, except for the fact that Science is beginning to say the same. Modern physics clearly points out that we live in a universe where space and time may be stubborn illusions. The intriguing question is: How did mystics who lived more than 2,000 years ago come to the same conclusions without the aid of scientific instruments or advanced mathematics? Is there really a timeless and spaceless sphere that we can access here and now by merely altering processes in the human brain? This book aims to answer this question. It also provides insights on how our dark bioplasma bodies (whose existence is theorized by Dark Plasma Theory) communicate with our biochemical brains and the effect of brain lateralization on the post-mortem state of our dark bioplasma bodies."

Fairly, every chapter can be helped by having a title. This section of a chapter is not just about Jay Alfred, however. While he is representative, the movement is far from being a one-person operation. It is the mammals in the sidelines as the dinosaurs are facing mass extinction.

For the record, I object to the language of such descriptors as: "dark plasma", "dark matter", and other "dark stuff" in the closets of science. It should properly read: "light plasma", "light matter" (or also acceptable: "solar plasma", "solar matter", "solar plasma life", etc.) "Dark" in this context really doesn't mean much more than blind moron science skipping its shadow.

Eva Pierrakos; *258 Pathwork Lectures*; Pathwork Foundation; pdf; www.pathwork.org

Ian Lawton; *Introduction to Pathwork*; 2009; pdf, 59 pages

The lectures, starting in 1957 and ending in 1979, are repetitive pastoral information lectures in recombinant tropes without dogma or creed. They are ultimately motivational for the "pathwork" of personal self-transformation explained in them. They are entirely channeled from an unnamed source. They resemble other channelings from Athena, not least by their tropes and their style of arrangement.

Books compiled published posthumously under the name Eva Pierrakos are, throughout, selections from her lectures. (She left one book manuscript herself, *"The Path to the Real Self"*.) The selections fall under the respective book titles, namely. The posthumous compilations reflect ways of reception:

book *"The Pathwork of Self-Transformation"*, lectures number: 25, 44, 52, 26, 28, 38, 89, 143, 152, 157, 174, 175, 180, 182, 183, 184, 192, 224

book *"Fear No Evil"*, lectures number: 11, 14, 25, 26, 28, 38, 39, 40, 41, 50, 73, 83, 84, 100, 124, 125, 132, 134, 135, 140, 148, 176, 182, 189, 190, 195, 196, 210, 256

book *“Creating Union”*, lectures number: 42, 44, 49, 69, 73, 75, 106, 123, 133, 135, 149, 169, 180, 185, 202, 207, 229, 251

book *“Surrender to God Within”*, lectures number: 3, 5, 10, 15, 52, 75, 105, 112, 144, 145, 149, 158, 197, 200, 208, 211, 217, 220, 244, 248, 258

Eva Pierrakos left her summary, edited curatorily, *“The Path to the Real Self”*, published in 2009.

The *“Introduction to Pathwork”* by Lawton is a simplification. The simplification creates an inner distance that the pastoral formal draping of the lectures does not let come up, although no church or liturgy is involved. There is a distinct “I” speaker of the channeled source, “The Guide”, thus, personal guidance. Appropriately, Lawton’s summary includes “unedited extracts” from the lectures of Eva Pierrakos. The path is not for the many but is for few, since only “very, very few” will be willing to undertake it; and even fewer will follow it through all the way. (From lecture 204.) On p. 3, Lawton says that it takes “proper psychotherapeutic effort”; and says further:

“The main objective of Pathwork is to properly reconnect with our divine inner or ‘higher self’. Many spiritual approaches have a similar objective, but Pathwork differs in its insistence that this reconnection requires us to face up to and then eliminate both the undesirable, undeveloped character aspects of our ‘lower self’, and the idealized self-image or ‘mask’ that we create in an attempt to hide these from ourselves and others. It is this mixture of spirituality and basic psychology that makes Pathwork so unique.”

The balance of the introductory paper goes into some details of introductory themes, objectives, etc. The proximity to psychotherapeutic work enabled the Pathwork to become one of the foundations for the work of John Pierrakos, Eva Pierrakos’ husband (see in next chapter below). This is a spiritual inject into the (Neo-) Reichian school of psychological counseling and treatment, creating a significant new, spiritual, branch of psycho-analysis. I propose a view of this as the most important legacy of Eva Pierrakos.

There is no one and the same path for everyone. Every seeker has a different path which must be found individually. The seeker thus becomes a “pathfinder”. The essence of it all, I say, is to discover one’s own free will, and its vast, unlimited divine powers *for one’s own life* (the last four words are a limit, legally.)

To understand the importance of this creative act behind which was mainly Eva Pierrakos, we can look a bit into the history of how this new, spiritual, branch of psycho-analysis came about. The astounding line of development from Wilhelm Reich, to Barbara Ann Brennan today, from yoga-like bodywork to clairvoyant and highly specialized Reiki-type energy work on the patients. The dominant spiritual internalization under many assumptions vastly or even incredibly different from those of S. Freud, C.G. Jung, W. Reich and practically the entire guild in this line of development was due to the Pathwork of Eva Pierrakos in her lectures from her channeled “The Guide”, the openings of an integral modern spiritual psycho-medical paradigm.

It is very difficult to give a summary of the profound side of Eva Pierrakos. I would like to draw on an author who has nothing to do with Eva Pierrakos, but is also a Mother Mary (Athena) channel, namely, Jasmuheen. Her lasting achievement, apart from opening a discussion on energy nutrition (misnamed by journalists “Breatharianism”), may be her book *“In Resonance”*, 1995. On page 11, there are two propositions:

- “1. That we are all pure energy systems expressed in physical form and as energy systems, we are governed by the same laws that govern all energy and matter.
2. That we all have our own unique Divine Blueprint encoded on a cellular level. This blueprint holds not only the answers to our divine purpose and life destiny, but also to our part in the collective whole.

Consequently, when we access this blueprint we feel completely in tune with the ‘bigger picture’. When - as preordained - we start to manifest true mastery of expression, our lives become abundant and purposeful on all levels.”

On p. 13, the caption of chapter 1 reads: “The Art of Resonance”. If that is the basic principle of all practical spirituality, then it may also serve as a working nutshell summary of the channelings of Eva Pierrakos. If the advancement of inner self-development essentially is a finer and finer filtering of *what a person resonates with*, then we should recognize the narrowing-down to a key frequency band. According to all positive teachings, that is the divine Love frequency. The cue is thus finding the divine Love resonance, cultivating it, and applying it to situations. That is exactly what is reflected, as in a mirror, in the healing work of Eva’s husband John. That should answer the basic question of an essential profound summary, including the differentiation from other, non-spiritual branches of psycho-analysis.

Note the *Wikipedia* articles: *Alexander Lowen, Bioenergetic analysis, John Pierrakos*.

Wikipedia the free encyclopedia deleted *Eva Pierrakos*.

See: speedydeletion.wikia.com/wiki/Eva_Pierrakos

This is my attempt of a brief and preliminary historiosophical evaluation of the Pathwork of Eva Pierrakos. It builds on research of the history of body psychotherapy, from the Berlin of the early twentieth century, to Reichianism in the U.S.A., to the birth in that same country of a spiritual branch reaching beyond medical psychological and psychiatric concepts. One way of contemplating this is that this was, and is, about the healing ascension of the ambiguous warped and altruistic mindset of western medicine. The many individuals who benefitted from the channeled Pathwork personally, without putting it into medical or healing practice, cannot be considered here, since their thoughts and inner changes are not accessible to history, at least not at this time. Given sufficient interest, more may be discovered about this historical episode in the future.

Eva’s deleted *Wikipedia* article read:

Eva Pierrakos was the founder of the Pathwork, and the Pathwork lectures, an instrument through whom a large body of spiritual wisdom was communicated.

Eva was born in Vienna in 1915, to the well-known novelist Jacob Wassermann, and grew up among Vienna’s intellectual elite. She left Austria, for a while she lived in New York and then in Switzerland, where she discovered that she had a gift for automatic writing. She attended the Jungian Institute in 1939. From 1957 - 1979, she was deeply involved into a series of 258 Pathwork lectures. [She died of cancer in 1979. SG]

In 1967 Eva met John Pierrakos and married him in 1971. In 1972 Eva established Phoenicia Pathwork Center in Catskills of New York. 1976 Supported and guided the founding of Sevenoaks Pathwork Center in Madison, Virginia.

From 1957 to 1979, Pathwork presented a series of 258 lectures and offered hundreds of question-and-answer sessions and private consultations through Pierrakos. Most of these sessions were spoken [soon transcribed SG], not written, although a few of the later lectures were apparently channeled while Pierrakos typed. The lectures came to be known as “The Pathwork Guide Lectures,” while the spirit entity,

who never identified itself, came to be called “the Guide.” According to the Guide, it was the material, not the source of the material, that was important.

In 1967 Eva Pierrakos met Dr. John Pierrakos, a psychiatrist and co-creator (with Alexander Lowen) of a school of therapy known as bioenergetic. A few years later they were married 1971, initiating a series of important changes in their lives and work.

By incorporating The Guide's teachings into his work, John Pierrakos transformed his practice of bioenergetics into Core Energetics. In turn, the introduction of John Pierrakos's energy work into the Pathwork process, which emphasized the need to deal with mind, emotion, will and body on their own respective levels, contributed to the effectiveness of the Pathwork teachings.

Eventually, a base for the work was established in a secluded valley at the edge of the Catskill Park in New York. This first center was called The Phoenicia Pathwork Center and it was located on three hundred acres of pristine land. In 1972 the Pathwork was incorporated as a not-for-profit educational foundation. In 1973 another Pathwork Center was started by Susan and Donovan Thesenga in Virginia. This second Pathwork Center was called Sevenoaks.

One current source to consult is the web site: <http://www.lisaloustaunau.com> According to information on that web site, Lisa Loustaunau, MFA, CCEP is the Academic Director, Institute of Core Energetics, i.e. the current successor of John Pierrakos in that position. She has posted a 3 page article in pdf format:

[www.lisaloustaunau.com/admin/bgcatimageimg/1391725808What is Core Energetics- Article.pdf](http://www.lisaloustaunau.com/admin/bgcatimageimg/1391725808What%20is%20Core%20Energetics-Article.pdf)

Quote from John Pierrakos, *“A Brief Autobiography”*:

*“Our work brought us closer together;
she awakened my interest in the Spiritual dimension of consciousness.
I brought to the Pathwork the dimension of energy,
how it connects the body and the personality with the Spiritual self.”*

There is somewhat more detailed information at the Institute of Core Energetics website, <https://www.coreenergetics.org/john-pierrakos/>

Pierrakos was greatly inspired by Wilhelm Reich. He resonated with Reich's character analysis positing that blocked energy shapes the body, creating life-denying patterns. Reich's theories were based on energetic processes such as Armoring, Orgasm Reflex, and Charge & Discharge which he came to observe in his research. Reich contradicted Freud by saying that all impulses are inherently good and instead of curbing their expression they need to be encouraged to free a person from neurosis. He developed a therapy called *Vegotherapy* and treated his patients based on these principles.

John Pierrakos and Alexander Lowen were both students of Wilhelm Reich. They collaborated to build on Reich's work, co-founding The Bioenergetics Institute in 1955. They introduced the concept of Grounding whereby a person is energetically connected to the earth, lending a sense of inner security. As a result, the ego now more rooted in the body, becomes more resilient, flexible, and able to surrender. While Reich worked with his patient's breath while lying on a bed they saw the importance of a person's upright position enabling a whole range of movements. The exercises they developed are designed to

open the energy flow in the body, freeing blocked impulses as well as the consciousness of repressed memories and feelings.

John Pierrakos' wife, Eva, became a significant influence in the way he saw the human being. His marriage and the philosophy of The Pathwork brought him the recognition that ultimately there is no separation between medicine, psychology and religion. He parted from Lowen to collaborate with his wife, and thanks to generous donations they opened "The Center for the New Man" in 1969, later renamed as "The Pathwork Center" in Phoenicia in upstate New York.

Pierrakos founded the Institute of Core Energetics in 1973 in New York City. He integrated The Pathwork concepts such as the Mask, Lower Self and Higher Self, the Idealized Self, and Life Task with Bioenergetic physical interventions which addressed the armoring in the body. He did not see Core Energetics as therapy but as an evolutionary process where the progress of the individual moves through stages leading to the unification of body, emotion, mind, will and spirit, and a deepening awareness of unity with all of life.

John outlined four stages of the work. He called them Evolutionary Stages, beginning with the penetration of the Mask by letting go of false ideals and adaptations we believed we needed to survive when we were young. This was followed by the confrontation and transformation of the Lower Self allowing for its purification and integration into the Higher Self. Inevitably this process leads us to embody our Core essence and fulfill our Life Task, the work we came here to do.

This segment of medical science history is still emerging. My short list below has only bare bones on Wilhelm Reich. A hub for research is the web site of the Wilhelm Reich Infant Trust. Myron Sharaf wrote a voluminous biography. This is not the place to discuss Wilhelm Reich at length. My recommended readings are:

Nick Totton, Em Edmondson; *Reichian Growth Work, Melting the Blocks to Life and Love*; Bridport 1988

Jack Willis; *Reichian Therapy, The Technique, for Home use*; pdf, 542 pp., on the internet (no warranty)

Historically, Wilhelm Reich, an Austrian, is not the earliest starting point of modern yoga-type body work. That is a somewhat different angle of the history, starting with popular gymnastics and dance movements in the early twentieth century:

Ulfried Geuter; *Die Anfänge der Körperpsychotherapie in Berlin*; in: T. Müller (editor); *Psychotherapie und Körperarbeit in Berlin. Geschichte und Praktiken der Etablierung*; Husum 2004, pp. 167-181

-----; *Geschichte der Körperpsychotherapie*; in: Gustl Marlock et al. (editors); *Handbuch der Körperpsychotherapie*; Schattauer, 2006, pp. 17-32

-----; *The History and Scope of Body Psychotherapy*; in: Gustl Marlock et al. (editors); *The Handbook of Body Psychotherapy & Somatic Psychology*; Berkeley 2015, pp. 22-39

Bernd Eiden; *Application of Post-Reichian body psychotherapy: a Chiron perspective*; in: Tree Staunton (editor); *Body Psychotherapy (Advancing Theory in Therapy)*; Hove, New York 2012, pp. 27-55

Tree Staunton; *Sexuality and body psychotherapy*; in: Tree Staunton (editor); *Body Psychotherapy (Advancing Theory in Therapy)*; Hove, New York 2012, pp. 56-77

Philippa Vick; *Psycho-spiritual body psychotherapy*; in: Tree Staunton (editor); *Body Psychotherapy (Advancing Theory in Therapy)*; Hove, New York 2012, pp. 133-147

Rose Cameron; *Subtle Bodywork*; in: Tree Staunton (editor); *Body Psychotherapy (Advancing Theory in Therapy)*; Hove, New York 2012, pp. 148-171

Roger J. Woolger; *Body psychotherapy and regression: the body remembers past lives*; in: Tree Staunton (editor); *Body Psychotherapy (Advancing Theory in Therapy)*; Hove, New York 2012, pp. 172-201

The edited specialist volume by Tree Staunton sees two different spiritual branches of the Neo-Reichian school emerging, namely, in addition to the branch of John Pierrakos, Barbara Ann Brennan, a branch called psycho-spiritual body psychotherapy (article by Philippa Vick). There are differences between those two spiritual branches that can be assessed from the foregoing articles. The following can present only a very abbreviated introductory discussion of the two lineages in the context of their historical genesis.

If we pursue the difference between the two spiritual branches, it is a plausible assumption that the salient features of the work of John Pierrakos, as inspired by his wife Eva Pierrakos, can thereby better be appreciated. The one branch follows the Pathwork of “The Guide”, and the other branch does not followed such, in, each of them, developing their particular spiritual body psychotherapy. Since the next chapter (below) is dedicated to the psychotherapy of Core Energetics as founded by John Pierrakos, the balance of this chapter will present a reading of the article by Philippa Vick, which presents the other spiritual branch, the branch without the Pathwork elements in it, named by Vick, “psycho-spiritual body therapy”.

The spirituality of this other branch is centered around transpersonal psychology. (Vick, p. 133.)

(My comment:) Transpersonal psychology is a psychologist’s query into mental connectivity beyond the boundaries of an individual; its primary focus is not, however, on the subtle anatomy, and template (archetype) level, of an individual human. Typical examples of transpersonal psychology, from different levels of human energetic experience, are, an LSD trip with a psychedelic contact experience, and a religious mystical experience with an angel. The definition of “spiritual” in the name given by Vick comes from the academic side. Energetic perception and intervention by the psychologist are typically not part of the game plan.

The article introduces the Hakomi therapy of Bob Moore through Hilmar Schonauer. (supra.) The reader soon finds out that the word “transpersonal” is used in a special brand, namely, while remaining in the individual, reaching beyond the surface person, or ego. “Transpersonal” psychology in that sense is the same as “depth” psychology, and thus perhaps not the most helpful word in this context.

Functionally, the work of Hakomi has to do with the “subtle body” (a part of the individual’s subtle anatomy) and, interestingly, with what are called “core beliefs” that become verbalized during therapy. Buddhist mindfulness meditation for non-dual consciousness is a key integrated eastern element. The possible results are described as powerfully overwhelming, so that the Hakomi should not be repeated often due to the force of its emotional release. There is, indeed, “blending” with the patient’s energy system for observation and intervention by the therapist, in different ways and on different levels, customarily cloaked and summarized under the term “countertransference”.

The method of Hakomi is an assisted self-discovery through an ancient and powerful, and in its details also excessively difficult, Buddhist meditation type, mindfulness meditation (strong concentration on one’s breath). The meditation during a therapy can only be a very light form since it takes a lifetime to become a master of mindfulness meditation. It does not seem that Hakomi literature uses the term “mindfulness” in the sense of its Buddhist roots. Vick remarks that Hakomi can be learned not from the book but only through practical training. That suggests that the theory of Hakomi may not be viable for teaching and practice.

That gives a cue for assessing the Core Energetics of John Pierrakos, namely a possible viable theory of teaching and practice, moreover, a theory in which spiritual and medical aspects are usefully intertwined for healer education and healing practice. I have not found that set of requirements met for Hakomi, which, regardless, may be a very effective method along the lines of standard non-spiritual practice.

The claims of John Pierrakos (founder, Core Energetics) and of Ray Kurz (founder, Hakomi) are vastly different:

- Core Energetics can possibly, on a case to case basis, heal a bodily disease, achieved by reforming the bioenergetical insides of a patient. Core Energetics claims that bodily disease can sometimes be healed by qualified intervention into the patient's life energies. Note that there is no guarantee for such healing in any given case, and that promising a success is therefore unethical in medicine.
- Hakomi is a system of body psychotherapy for psychological counselling. Hakomi does claim to heal bodily disease.

That is the main point of difference between the two systems of spiritual body psychotherapy. The difference on the side of Core Energetics originated in the spiritual channelings of the Pathwork of Eva Pierrakos as integrated by John Pierrakos into his body psychotherapy.

That leads to the question: What evidence is there to show that, sometimes, energy healing (also called psychic healing) can and does heal bodily disease successfully?

The basis for such an assumption is the proposed placebo effect. No statistics are kept about the placebo effect. The book by Dr. Lipton, cited above, may indicate that the reason why no statistics are kept might possibly be the fact that the statistics could be embarrassing to school medicine in its materialism-only core tenets. (I am not against materialism. However, materialism is not everything. It is just, say, one quarter of everything. The other three quarters are also important and are unjustly brushed aside by global mainstream culture today.)

Healings through Core Energetics can be understood as an augmented placebo effect. If the placebo effect can heal, then, in principle, Core Energetics could heal. Core energetics especially in its more advanced form (Barbara Ann Brennan, last two chapters below) holds detailed theoretical instruments in the "other three quarters" that can explain a healing placebo effect rationally on the basis of scientific findings. Those are essentially the same findings on which the healing methods of Core Energetics are founded. The key principle is the integration of spirituality ("the other three quarters") into the materialist aspect of science (today falsely defined as "science" altogether), and vice versa, as proposed "spiritual science".

At this time, the question cannot be answered properly in the west. There is strong formal and informal censorship of the issue.

There are reports from Qi hospitals in China that have huge success rates. Search threads for Google:
China "medicineless hospitals" Qigong healing ChiLel Qigong for cancer

From www.chilel.com/WhatIsChilelQigong/hospital.htm

"According to '*Summary of Zhineng Qigong's Healing Effects on Chronic Diseases*', published by the Center in 1991, data of 7,936 patients showed an overall effective healing rate of 94.96%. (15.20% cured; 37.68% very effective; 42.09% effective.)"

From another web site:

In China there's a hospital that routinely dissolves cancerous tumors using the 5,000-year-old healing practice, called Qigong. In fact, there is a stunning videotape showing hospital practitioners dissolving a cancer patient's orange-sized tumor in 40 seconds!

The Huaxia Zhineng Qigong Center is the world's largest medicineless hospital. Four Qigong masters from the hospital dissolved the tumor described above while 2 doctors monitored the procedure via real-time CT scan.

Since it opened its doors in 1980, the Center has treated more than 135,000 patients with 180 different diseases – and has achieved an overall success rate of 95 percent!

Personally I have no doubt that Qi Gong masters have incredible healing abilities through Qi, which is the way of energy healing (same as psychic healing). I also have the impression that the west is centuries backward on this due to control policies. We may have a chance of catching up somewhat.

Here is a well presented very conservative east-west information site:
<http://qigonginstitute.org/>

The impression is that the west has an irrational cultural bias for its form of allopathic school medicine. Allopathic medicine is a pillar of the control economy that is presently falling apart. Energy medicine will inherit the future, as is foreseeable.

(chapter 4: 2016-08-29 to 2016-08-30)

5

The Healing Science of John Pierrakos

Another position that *Wikipedia the free encyclopedia* is censoring:

http://speedydeletion.wikia.com/wiki/Core_energetics

This censored and deleted *Wikipedia* article said:

The technique of Core Energetics was developed in the early 1970s by the late Dr. John Pierrakos. Core Energetics is an applied method of therapy that strives to achieve transformation through self-discovery and self awareness and helps in integrating mind, body, will, emotions and spirit.

Core Energetics is conceived of as a mind/body therapeutic approach that bridges body-psychotherapy and spirituality. It is designed to allow the individual to deeply feel their emotions and conflicting feelings, and help them to discover the sensations of true healing more rapidly than with traditional talk therapy alone [and than Reichian body therapy alone. SG] Core Energetics can be difficult, but it inspires creativity, excitement and uniqueness and offers physical and emotional healing.

According to Pierrakos, Core Energetics is [essentially] based on psychology, so it can be used for removing the deep seated causes of depression, anxiety, addictions, relationship problems and also helps in integrating mind, body and spirit. [thematic disconnect with following SG] Sessions start by clearing the aura, aligning the chakras and removing the negative thoughts which can block the flow of positive energy in the body. In this mode of therapy healing there are certain assumptions which are as follows:

- an individual is a psychosomatic unity,
- that healing lies within, and
- that all of life of which we are a part moves toward creative evolution for an individual.

According to Pierrakos, to truly heal [what? SG], one must understand every aspect of their inner self, their strength, their beauty and the depths of their darkness. Change occurs in each stage[s] of human life starting from infant stage[s] to adulthood stage and in core energetics each layer of a being is identified and brought into awareness. Core Energetics therapy helps the individual to achieve [the] ultimate happiness, abundance of joy and life satisfaction which can be done by creating the burst of positive energy that can be channelized properly in the right direction to achieve spiritual, mental and physical healing. The individual will be able to learn how to mobilize his body energy that lies within his body for his benefits. Core Energetics helps to access hidden aspects of ourselves – a process of difficult emotions that may otherwise [be too painful] to hold or even talk about. It also helps to manage overwhelming emotions and becomes the catalyst in processing them so they may be more easily digested.

(I replaced the word “basically” by [essentially] for stylistic reasons. Slightly edited in []. SG.)

In a lecture announcement, Ivan Sebastiani says,
<http://www.core-energetica.it/ce/wp-content/uploads/2016/08/CORE-ENERGETICS.-WHAT-IS-ALL-ABOUT-Ivan-Sebastiani.pdf>

“Three months before he died I did an interview with John Pierrakos for a newspaper. I asked him: ‘What is Core Energetics? is Core Energetics a psychotherapy? a spiritual psychotherapy?’ He answered almost shouting: ‘No!! it is not a psychotherapy! it’s an evolutionary process!’ ”

The healing science of John Pierrakos is the science of individual evolution.

I would like to add: of *self*-evolution, since the evolver and the evolving are identical (which does not preclude assistance.) The very identity is the goal to be reached in consciousness. If you want to use the words, an “assisted spiritual self-psycho-therapy”, I see no mistake, or contradiction, in that. If disease, and vice versa also healing, are voluntary acts, the healer and the healed are always identical (which does not preclude assistance.) The problem is, that disease and healing today are subconscious acts of man’s free-will center at the highest vibrational energy body level. Humans and other machines of the Divine are that complicated, and that simple.

About “machines”: The aforesaid would suggest that, as part of “assistance”, machines can be used. Much of medicine today is machine based. Indeed, a search on the (Swiss-German) internet quickly produced a result, which I would prefer to call, still experimental. It is called “Deep Emotional Transformation Code (DETC)”. Its developers are: Rolf Steiner, therapist since 25 years, studied with/at: Barbara Brennan, Dr. John Pierrakos, Dr. John Upledger, Dr. Peter Levine, Dr. Richard Bartlett, Oneness University, etc., and: Beatrice Schulze, therapist since 12 years, studied with/at: Facial Harmony, Tools of the Trade, Anthony Robbins, Dr. Richard Bartlett, Oneness University, etc. They refer to their 2014 book (German): *Golden Age Matrix Quantenheilung*, which I have not read.

The point is that they say they use a powerful magnet in their Archetype (deep emotion) healing process. The description, which is nowhere fully technical on the internet, and possibly proprietary, sounds somewhat like an operation, albeit not with knives but with a magnet, not applied to the physical body, but applied to an energy field constituting the human patient and which is at least partly magnetic (see heart chakra discussion from cardiac medicine at the beginning of my vol. 7.) They claim to be able to delete negative emotional patterns that way. In mainstream medicine, an alternate non-allopathic method of treating depression is by electro-shock therapy, and can be, depending on the patient, very effective. This may compare in some way with what Rolf Steiner and Beatrice Schulze claim. That would support the assumption of the machine nature of the human body/energy system, and its accessibility with magnetic machine assistance.

The use of the human hands with activated palm and fingertip chakras is the use of magnetism. The magnetism has been measured in Reiki practitioners. The word “biomagnetism” may be misleading since the phenomenon is magnetism. The “*Quantum Touch*” technique, I assume, uses magnetism. The perhaps even more advanced “*Healing Code*” (Alexander Lloyd) uses magnetism via finger mudras plus intentional energetic transfer of codes embedded in the magnetic force. The informatic aspect is still quite unexplored and may some day morph into a vast field of scientific research.

The science of John Pierrakos does not use machine assistance. It uses assistance by a human “healer” (with the caveat, always, that the only true healer is the “divine indweller”, Sanskrit: “antaryamin”) of the patient

(the same as, the “Higher Self”, see discussion of details in my vol. 2.) The science is foundational for the entire emerging field of spiritual science, healing department. It should be of lasting value as a foundation, and is, of course, extremely incomplete in many respects of future energy medicine specializations, science cross-connections, etc. This incompleteness is beginning to show already today, which is a sign of hope. The entire new science is not merely a science, but is a spiritual evolution of man and thus, an important part of man’s reascension into the transcendent Light whence we descended a long time ago.

Thanks to the Pathwork summary that Eva Pierrakos left in manuscript form, now published, we can collate the two books of wife and husband Pierrakos to clarify and pinpoint the spiritual overlaps, the distinguishing features of core energetics in the Neo-Reichian school landscape. It will take further research in the future to conclude such an analysis satisfactorily. This may be understood as an introduction of the subject.

Eva Pierrakos; *The Path to the Real Self*; Madison 2009 (starts with how the manuscript was edited, written by Judith Saly)

John Pierrakos; *Core Energetics, Developing the Capacity to Love and Heal*; Mendocino 1987

Prior to its publication in curatorily edited form, the manuscript of Eva Pierrakos was quoted from by various researchers. The actual manuscript itself has not been published. It seems that the manuscript was not provided with a start and end date by Eva Pierrakos. As to dating the manuscript, there is a certain probable range barely outlined at the beginning of the edited book. The year 1961 is mentioned, with not even half of today’s Pathwork information having been channeled at that time. The plan for a two-volume book is recited, which did not come to fruition. Next, Eva asked John Saly, an assistant professor of English, to write the book, which also came to naught. The reason was that “two months into the year” Rebekah Harkness objected that the style of writing was too scholarly.

Only then did Eva decide to write the book herself. Eva had the habit of transcribing her oral channeled lectures the following day. The manuscript is actually a typoscript, since, in Rebekah’s summer residence on Rhode Island, Eva typed it on a Hermes elite typewriter. Chapter 1, end, says: “Summer 1965”. The resulting “manuscript” long remained unpublished for it was difficult and not found fit as an introduction.

The last chapter was omitted in the published book, since it is composed entirely of material from the lectures that were already in existence at the time of writing the manuscript. With the help of that chapter, one might date the manuscript with better certainty. Altogether, the manuscript seems to be an old affair, but not predating 1961; the narrative in the edited book by Judith Saly suggests around the middle 1961. Or maybe I am just reading too carefully; and it was clearly written in middle of 1961. Assumedly, the manuscript already is informed by, and contains, all main ideas of the Pathwork. Judith Saly, Introduction, end, indicates that Eva’s manuscript covers the “first 135 lectures” (nr. 135 is dated June 25, 1965, typoscript end time?)

Eva’s typoscript, now a book, presents an insight into the proto-concept of “Core” (used by John, and then by Barbara Ann Brennan), see in Eva’s chapter 2: “The inner center of one’s being, which is *the reality of life*, to be found deep within, accessible to all, transcends these manifestations of illusion, penetrating into the ultimate truth, where no such conflicts exist.” Eva and her Guide are thereby rediscovering, for the spiritually ignorant western reader, Sokrates’ “daimonion”, the yogic “Antaryamin”, etc., that is, the divine indweller, which is the voluntarily accepted presence of the Higher Self in an individual. Thereby, the Neo-Reichian healing system of John Pierrakos and Barbara Ann Brennan is based on symbiotic spirit contact in the network

of the Higher Self, or Holy Spirit, which, in Jungian terms, imports advanced spiritual Love archetypes into the individual at the template level (involving fundamental archetype *change*, contrary to C.G. Jung, see in the Appendices below.) This also includes openness to external healing guides in the spirit world, as depicted vividly in B.A. Brennan, *Hands of Light*. While this is traditional spiritual wisdom in a number of cultures, including the western proto-culture (through classical Athenian philosophy), it requires assimilation anew today in the west. Outside the west, it involves quite differentiated views.

The first Pathwork Guide Lecture in 1961 was number 77 (of 258 total by 1971), informed by less than one-third of the total number of lectures. Since the lectures have a system of repetitive recombinant tropes, all the basic ideas of the Pathwork plausibly may have been dealt with prior to the writing of the manuscript. It is also plausible that a more final way of committing them to writing than in the lecture mode would have made sense at the time of gestation of the manuscript. The manuscript is, however, described as not being channeled in the trance mode of the oral lectures. The lecture transcripts exist in two series, unedited (by E.P.) and edited (later reworked by Pathwork Staff with full native command of English.)

To begin with an important negative analysis, one of the basic bioenergetical concepts that we find in John Pierrakos apparently does not derive from Eva Pierrakos, since the concept was developed both by Alexander Lowen and John Pierrakos, and Stanley Keleman. That fundamental bioenergetic concept is: *grounding*. The point makes it clear that cautious differentiation is required to avoid the mistake of attributing hook, line and sinker any and all “spiritual” aspects in John Pierrakos only to his wife’s channeling sessions. See:

Gustl Marlock et al. (editors); *The Handbook of Body Psychotherapy & Somatic Psychology*; Berkeley 2015,

Introduction to Section III

Michael Maly; *Bioenergetic Fundamentals, A Self-Exploration Manual*; pdf, 54 pp. (19.08.2009)

Odila Weigand PUC/SP; *Grounding and its Variations*; in: USABPJ 2008, volume 7, issue 1, pp. 36-45

The latter item is the *USA Body Psychotherapy Journal*’s tributary volume to Alexander Lowen, an interesting source with many specialized insightful aspects.

Grounding is a newer term for the field alignment of an individual with the planetary potential through the feet/legs and physical ground contact, not too dissimilar to the term in electrical science. According to Michael Maley, grounding is part of the homework assignments for the pre-clinical years of bioenergetic training (p. 4). Energetic knowledge about grounding is ancient, as the Greek myth of Herakles, Antaeos and Antaeos’ mother Gaia proves. The chapter in Maly, pp. 18 sqq., groups three such basic concepts together: Grounding, Centering, and Presencing. There are differentiations of the modern teachings, overview paragraphs sprinkled throughout Weigand, such as reaching a state beyond separated individuality, and a pendulum movement of the upward-rising Earth energy through the practitioner towards the cosmos. The influence of Eva Pierrakos on her husband was beyond and above that basic level (in curricular terms of bioenergetics); it was and remains, on a high and rarified level that is singular in the landscape of western energy healing practice.

John Pierrakos took several lead concepts from Eva’s work; five examples are already mentioned on page 37 above. Those are intellectual reception movements. As a result, John developed such a key notion of his work as “Core essence” (supra, above, page 37). Those two notions of “medical” John, also, are strongly dependent on “spiritual” Eva. After the split between Alexander Lowen and John Pierrakos, the latter named his reformed work “Core Energetics”, obviously inspired by the “Core essence”. The term, or theorem, “core”, is a replacement of the term, or theorem, “body” (in the sense of: physical body) that had dominated the naming

since Wilhelm Reich, who was averse to spiritual influence, mysticism, and such. That falls not so much in the line of grounding, as in the line of centering and presenting (making present).

As a good overall analysis of rational content migration, not a complete analysis, we can thus follow up on the seven concepts: mask, “lower self”, “higher self”, “idealized self”, “life task”, core, essence, in Eva and John. For Eva, one may use her book, *The Path to the Real Self* (PRS), and her 258 lecture corpus (edited clear version). For John, one may use his 1987 book *Core Energetics, Developing the Capacity to Love and Heal*.

Beyond the rational content migration from Eva to John (not mentioning here from John to Eva), there is a transrational emotional migration from the heart mind of Eva to the heart mind of John. Eva in her channeled lecture corpus especially gave birth to a radiant field of Love-Light of extremely high spiritual vibrations (or quantum vibrations, if you prefer that wording.) It is essentially the high-arched royal angelic thought-voice of Athena (Mother Mary, many names), formal aspects, which are noticeable, and have been noticed, as a formal particularity in the transcripts of Eva’s channeled lectures, as a change of “Eva’s” voice (who was an avatar.) That is exactly how it “sounds” (i.e., resonates in the high mind levels as down spacious hallways, which are actually halls and passages in a residence in the cosmic center at the Council of the Seven Lights under Sananda.) That is a critically important formal transference aspect in keeping with the title, and research program, of this book. It developed between Eva and John in the mode of an ongoing transference and countertransference between the spouses. It was thus brought into a mode that is predestined for the healer-patient relation in the therapeutic context of archetype correction. It is like a golden aura field of the Pathwork that flowed through Eva into John. I would call that, Logos seeding, or similar, first originating from the heavenly “Guide”. That is the “Path to the Real Self”, since the real self is not the human self; it is the Undivided Transfinite Uncountable Divine Self, GOD. (This discussion is continued and concluded in the last chapter, 7, below.)

I disagree with Eva Pierrakos’ Guide about the somatic location of the inner free will at the navel (lower dan tien). What is thereby described is the fear center. That is directed to the ordinary person. The fear center is not actually the free will, but is a suppressed form of the free will, suppressed by the fears resulting from the limiting perspectives of the physical body and its physical senses. It is bad advice to make use of that freedom, alluring though it may be. It is, essentially, Luciferian (connecting with the Lowest Self, a role taken by a fallen Cherub angel in the First Force hierarchy). The Non-Luciferian free will center is mostly in the seventh energy body at the somatic location of the third eye (pineal gland). It is the seat of the highest, brightest, and most conscious vibrations of a human, and opens the lucid plasmatic brain region of higher consciousness in fifth etc. dimension. That is an experience that is totally unknown to people on this planet today. To get there by developmental steps of self-development is the actual task. Only the somatic head location, not the navel location, connects to the authentic Higher Self. The navel location connects with the network of the lower self, which can, of course, hold great benefit for a person, such as healing (example: a healing of diabetes). Healing is not a particularly suitable example of spirituality since it is foremost a psychic (versus spiritual) ability. The healing theme is, however, useful to overcome the limitations of the atomic matter only fallacy of crude materialism. It is actually only the high free-will center that projects the Merkaba (ninth body, Unified Chakra, Light-Body, to be discussed in vol. 9.)

(chapter 5: 2016-08-30 to 2016-08-31)



Brown Lady of Raynam Hall, England Ghost Photo

6

Barbara Ann Brennan, “Hands of Light”

Barbara Ann Brennan; *Hands of Light; A Guide to Healing Through the Human Energy Field*; New York 1987

The book has become a classic of modern spirituality, outside of its actual purpose, namely, spiritual healing science and teaching such science. It speaks for itself. There is to my knowledge no significant secondary literature in scholarship and mainstream science.

The author, who lives in Florida, works with extended sense perception (ESP). Scholars and scientists thus have a total disconnect. While the book is clear to read not always with easy subjects, it is to the “ordinary person” (term in vol. 7) like reading ancient Egyptian hieroglyphics, which always have two meanings, only one of them covered by the Rosetta stone. Just as the other half is missing for hieroglyphics (except for the good offices of Athanasius Kircher), so the other half is missing for this groundbreaking book of Barbara Ann Brennan. I find that unfortunate and have looked for ways to become able to read the book meaningfully as it is intended. Gifted healing students need at least several months to adjust their hand sensitivity to feeling the borders of the lower aura layers. For the higher aura layers, more time and practice will generally be needed. That still is not a fully developed ESP, which goes through the Third Eye.

The question is, how can you awaken your ESP. You cannot, simple answer. Only your Higher Self has the keys to do so. The Higher Self is explained most extensively in my vol. 2.

Once that is grappled, what next? Simply by opening the high Samadhi channel of spiritual connectivity you do not automatically have ESP. You have gained the potential for such, though. It merely needs to be unlocked by your Higher Self.

The awakened third eye is, in the Relativity of the Absolute, identical with the cosmic center (Unmoved Moving). That is one of the highest secrets of spiritual yoga. If you are connected with your Higher Self of the first (lowest) order, then only a minor part of these abilities will be available to you. If you climb higher in the Holy Spirit (the name of the Heavenly connectivity system, under the tutelage of the Holy Spirit Seraph of the First Emanation), more will become available.

As any ability, this needs to be trained. It is a difficult set of abilities. What has to be said about ethics and discipline has been said in earlier volumes. For the beginning, it is of course helpful if one does not vainly try to overreach.

The physical eyes have the limited ability to see the human aura. That can be trained. The principle is peripheral vision. It is vision that does not use the macula. It is turned off in most people. That is one of the main reasons why eyeglasses are needed (but not the only reason.) The details are complex and also have to do with ring muscle tension.

Any exercises mentioned here are for information only. They are no recommendations to do or not do anything. If you follow what you construe to be “advice”, you shall do so at your sole risk.

When you read anything about “reading the aura”, forget that. It is not possible for humans in their present condition to “read” the aura. That is a domain of angels in pure realms. What is probably meant is to distinguish emotional colours, but not read out a person’s deepest thoughts, reincarnation memories, etc.

For reading, you might consider the informative book:

Ted Andrews; *See and Read the Aura*; St. Paul 1991

The “aura” is a traditional name for your human energy field, and the human energy fields of others. Animals also have an aura. So do plants, and even minerals have an aura. Empty space is also filled with the electron plasma that is the stuff bioenergetic fields are made of (see more in vol. 2). Ancient people were, and so-called primitive peoples are, much closer to seeing the aura than people in the western industrial world are.

The information of the aura enters every healthy human eye that looks in their direction. The information is not consciously registered, however, due to cultural programming that is seated in the brain. In the western world, there is an overriding materialist-only belief system that commands the brain: “That cannot be, therefore it is not real.” By opening the heart mind (see in vol. 7), this mental blockade of the programmed brain is circumvented. That does not actually let you “see” the aura, but it makes you energetically aware of its presence. That is a clairsentient perception that comes directly through your energy field, not through your eyes. It should be sufficient to tell you at a distance if you are looking at real or at artificial flowers.

The specific question is, how to “open your eyes” (without harming them) by turning off the western anti-spiritual brain block. If you have grown up in the west, reared by western parents, and have assimilated it as part of yourself, that is not particularly easy. The reason is that it has become a part of yourself, namely a part of your false self that you should get rid of. This self-programming takes place at your archetype level (as explained in this book throughout.) It is not actually that “something is wrong with your eyes”. You may want to consider if that is not merely a misleading false diagnosis originating in the same false mental programming. Actually, something is wrong only with a specific part of your higher mental planes, namely there, where the most general definitions are seated about what you are who you are. That is what needs to be corrected effectively before your natural eyesight including aura perception can be restored (without eyeglasses, without lasering.)

One thing is certain, namely, that words alone, and reading alone, will not do the trick. With the normal means of a healthy human body it should, however, be possible to achieve the goal by oneself, simply through knowing how the mental damage was done, and how it can be repaired.

It is strange when you will suddenly realize that you have been seeing auras all along. They face into what you are aware of. It is a bit like a veil dropping. If you are sensitive, you will also see the auras of otherwise invisible beings, such as angels. Angel auras are extremely beautiful and pure.

One of the effects of poetry is that, in the imagined world of the poetry, we see auras. Poetry enhances the energetic sensitivity of our crudified brain. Johann Wolfgang von Goethe, who as a scientist researched light and colours (and many other facets of nature), wrote his grand poem, “Faust Part II”, around a sunrise, a rainbow, an ascension in the mountains. The poem is full of light effects; but what they actually are, is, seeing auras. The existing English translations of Goethe’s poem are helpful to a certain extent but are not as good as the very artful German original.

Reading poetry will normally not fully restore aura vision. Assimilating poetic language can help more than just reading poetry. That is a different track than I wish to pursue here however.

In aura vision, one of the most important tenets of our negative materialist programming is violated, namely the separation of mind and body, of God and world. That illustrates why the mental barrier is so strong when attacked.

In aura vision, there is no fundamental separation of mind and body, nor of God and world. To gain aura vision is quite literally, a revolutionary act of rebellion against the accepted suggestions of darkness.

Impressionist paintings are paintings of aura vision. You might want to look into them. Claude Monet, a French painter, is one of the Impressionists. The Impressionists often squinted when looking at motives for their paintings. They might also have shut their eyes after squinting for the very first mental afterimage.

Aura vision also means that, in the dark, there is luminosity from the auras that are all over. The heavens are filled with such luminosity. That, while subconscious, is what we feel at times as awe when gazing at the stars in the night sky.

I propose that the feeling precedes the actual seeing of auras. It is therefore the feeling that should first be trained. Its absence is certainly nothing that is “wrong with your eyes”.

The core archetype virus that governs the problem brings the free-will center to want a visual perception problem. For as long as the free-will center continues to want that, the so-called “problem” persists. The problem is actually not a problem of the body, which after all is merely doing what it is being told to do, but the problem is a problem of the controlling will formed in the free-will center of a given individual.

So far: There is nothing wrong with your eyes. Your eyes are seeing auras all the time, since that is natural for the eyes. There is nothing wrong with your brain, either. The information reaches your center of vision in your brain. It is processed there properly. The problem is not on the physical level.

There is something in your energy system like a hijacker virus that blocks out the perception from reaching your higher bodies (bodies five and higher, i.e. the soul level and higher.) However, this curtain dropping on your astral realization of perceptions has a weakness, namely, in that it requires a short time (a split-second) to activate. In the split-second before the curtain comes down, you actually do have astral realization of the aura perception of your eyes.

Energy work on this problem, if it is effective, will have the result of delaying the curtain coming down. Eventually, the curtain will no longer come down, and will be gone. That is then called, generally, one’s “intuition”. The intuition is the split-second before astral realization blockage. Aura vision is intuitive vision.

If one tries to define that, one will find that it is easy to mistake it by turning it upside-down. Intuitive vision is not actually some special type of vision, but is an ordinary person’s normal blocked vision, but minus the automatic shutter.

Essentially, the shutter is something we do ourselves (voluntarily). Intuition is when we forget to do the shutter. Likewise, aura vision is when we forget to do the shutter.

Well, then, how do we forget the programming that wills us to do the shutter, in this example? We simply stop thinking about it. That is difficult since we think about it in our subconscious.

The thinking is done by the rational brain mind. Meditation techniques including yoga postures, breath control etc. seek to silence the brain mind and to turn it off. That takes much practice.

The goal is to lower the vibrational rate of the brain waves (relaxation), and at the same time to focus the brain (concentration). That can be done only if one focusses on something that is not brain activity, i.e., not thinking. The archetypal metadisease is attachment to rational thinking, a variety of the mask/hypocrite. In brief, aura vision is blocked by subconsciously thinking what we see. That is the blocker virus.

Healing is beyond thinking. The opening of the heart chakra and of the ancient emotional mind (Aristotle) is its beginning. While we believe we see through the brain, we need to relearn to see without the brain. In a relaxed and pleasant state, can you use your heart intuition to sense, remotely, “in the picture”, like when reading poetry, seeing auras in the imaginal? If so, you can regain aura vision. The intensity of the problem then tallies out in the length of time that we need to exercise retraining the messed-up mental gear of our eyes.

Anybody who does this will of needs become a nature lover. There is such a thing as impure, dirty orgone (prana, qi, etc.). Avoid the dirty orgone, such as in polluted cities. You can start by feeling this out through contrast. Seek nature, plants, flowers, beauty, tranquility. Ground yourself by walking instead of driving. I realize this is particularly difficult for U.S. Americans because your country, especially its population centers, is a heap of smolders, surviving on the brink of water, air and food poisoning. In other countries, things are easier.

Like anything spiritual, aura vision can not be “possessed”. It comes as part of a package of holistic lifestyle reform. Those are generic environmental and life aspects of regaining aura vision. The technical tips, such as in the book example quoted above, are like seeds that need fertile ground to drop on, to sink into, and to start growing in. To prepare the ground is as much your responsibility, if you seek this, as to pursue the technical steps.

Be patient. You have taken years to ruin yourself (I learned). It will take years to rebuild yourself. The ways and means are there, mostly free of charge, mostly by simple but persistent self-help. An author like Barbara Ann Brennan, and a science like spiritual science, will, along the way, become much more accessible and filled with deep new meaning for you – the new you, ideally not your illusory human you but the Divine that will gradually be replacing it at the expense of “your” sorrows and sufferings that are but part of the illusory self.

Photographing the Aura

Auras are bioenergetic fields. They are not directly electromagnetic, even though they can react to electricity and to magnetism, and to other influences such as thoughts and intention whose particle/wave nature has not yet been verified due to lack of sufficiently sensitive instrumentation. They are electron plasmas (see in vol. 2.)

Probably the most frequently photographed electron plasma life forms are orbs. Search Google images for search term: orbs . You can see photographs of orbs which are spherical and luminous. In the photos, they look two-dimensional, like circles. They can get very luminous. There are thousands of orb photos around.

Much less frequently photographed are ghosts. Ghosts, too, are electron plasma life forms. They are often fragmented and stuck and are negative.

Each aura layer is a human energy body, and is also an electron plasma life form. The human energy bodies (aura layers) are more difficult to photograph and orbs are, possibly because they are weak, or because the light is turned on while photographing, or other reasons. It is not impossible, however, to photograph and to detect otherwise the existence of an aura. The aura layer surrounding a nucleonic object (object made out of atomic matter, versus electron/photon matter) become visible as a luminous contour of the object.

Kirlian photography shows a corona effect from high voltage, not the aura. The standard “photograph” of a human aura, showing a blurred field of several colours, is not a photography but is created by a machine that interprets galvanic skin responses at particular measuring points, thereby creating not a photograph but a cloudy computer graphic.

For scientific measurement issues see:

Konstantin Korotkov; *Science of Measuring Energy Fields, Revolutionary Technique to Visualize Energy Fields of Humans and Nature*; in: Paul J. Rosch MD (editor); *Bioelectromagnetic and Subtle Energy Medicine*; 2nd edition, Boca Raton 2015, pp. 111-120

_____; *Energy Fields, Electrophotonic Analysis in Humans and Nature*; 2nd updated edition, translated from Russian by the author; Dr. Konstantin Korotkov 2014

Dr. Korotkov is a leading researcher and pioneer of medical instrumental biofield imaging.

The human aura is a multi-layered projection of an “orb” in a physical incarnation experience. Like the orb itself, the aura that it projects over the physical body can be seen in the narrow electromagnetic bandwidth called “light” as seen by the eyes.

More specific aura seeing techniques than mentioned above are presented in:

Embrosewyn Tazkuvel; *Auras, How to See, Feel and Know*; Amazon Kindle; Ashland 2012

Tazkuvel contends: (Kindle at 7.0 / 173):

*“It simply requires an easy, short practice to learn how to
manipulate the focusing parts of your eyes called rods and cones,
and then to recognize what you are seeing and not ignore it. (...)
Testing my theory on a few friends who universally desired to see auras
but never believed they could, quickly proved the rod and cone theory correct.
With just a few simple eye exercises they were easily able to see their first auras.”*

A caveat is that the aura appears not only in the narrow electromagnetic bandwidth called “light”. Thus, what the sensitized eyes can see of the aura is only in the narrow bandwidth called “light”, since our eyes cannot see the other segments of the large range of electromagnetic radiation. Even if a person can see auras through her or his eyes via peripheral vision, that still is only a small part of the aura’s radiation, most of which is indeed invisible to the human eye. Astral vision of the fifth body/fourth energy body can reach much farther into the bandwidth of the aura. That appears to be mixed into what Embrosewyn Tazkuvel describes. He claims to be able to see auras since his childhood.

According to Tazkuvel, the feeling of being stared by someone else can be due to auras interacting. This effect could possibly also explain the swarm behaviour of some animals (schools of fish, insect swarms.) Science denies the latter from “cannot be” mind programming even though the evidence is quite clear and other evidence-based explanations are lacking.

Auras are rarely independent of a physical object like the orbs are. Usually, auras surround a body. It is helpful when looking at the body to take one’s focus off the body and to focus the eyes on a point beyond the observed body. In decades of living with the ability to see auras, and thought forms in the auras, Tazkuvel became more and more uncertain of what an aura might “mean”. His experiences led him into many points of doubt and contradiction. When a girlfriend and boyfriend meet, their auras expand and light up. When they embrace, the auras merge into one aura. The light focus is then on the heart and sexual centers. Tazkuvel’s own aura is strong on the colours purple and white, purple being very seldomly seen by him otherwise. (Golden and purple are spiritual aura colours.) A teacher passionate to the school children would have the aura

expand to touch all the children. The children would respond in kind to the teacher, to the benefit of student attention. At sporting events, a group auric fields develops. Two people nearby who are not interacting can actually be interacting through their auras.

“Feeling is easier and more accurate than seeing.” (chapter 5) In ninth grade,, the author took prescription eyeglasses. The eyeglasses totally blocked his aura perception, even when he took his glasses off again. This spurned the author to take more notice of the feeling of auras. Ability to see auras returns after six months, suddenly and completely. He found that feeling auras is, on some levels, far more accurate than seeing them. Seeing is, however, necessary, to zero in on health problems in the aura. (This is an important point for readers of Barbara Ann Brennan, *Hands of Light*.) The author notes that he is the only person he knows about whose aura seeing was hindered by wearing eyeglasses or contact lenses.

“The Seven Layers of the Human Aura + One” (chapter 6) The human aura is the most complex aura, much more complex and layered than that of animals. One can learn to see each aura layer distinctly on its own by slight adjustments to the way of looking. Seeing all layers together can be confusing. All layers overlap largely and take up mostly the same space, which is the space of the physical body plus a perimeter space which is somewhat different for each layer. Perimeter space can expand beyond arm’s length in certain cases, with the width being variable in different situations. There is an eighth layer, “composed of the balls of energy that emanate over and through the seven key energy areas of the body: the psychic center, the mind, the self, the heart, the primal, the physical and the sexual/creative.” (Kindle at 35.7 / 173.) By this he means the chakras.

(Kindle at 36.7 / 173) Detailed instructions for seeing a person’s aura layers, general: Bare unpatterned wall – beige, white, or pastel – person stands back against the wall – observer stands 6 to 8 feet away – stare at a single point on the face, usually nose tip – focus through the person as if seeing the wall – as you progress you can see individual aura layers by adjusting your eyes’ focal point – if you don’t see the aura 2 to 3 minutes after starting then move your focal point up to the person’s forehead, keeping the focus as if looking at the wall behind the person – the aura is not bright like a lamp but is subtle luminosity and a bit nebulous.

(Kindle at 37.7 / 173) Special instructions for first (lowest) aura layer (first energy body, Barbara Ann Brennan: “Ethereic Body”, more in my terminologies collation in my vol. 2): should become noticeable after 5 minutes – translucent distortion like heat waves shimmering over an asphalt road – author focuses about 6 inches behind head – help: focus on wall at head level and turn your gaze to the face while holding wall focus – thin layer, about 1 inch from body – not informative except for location of parasites in physical body – changes in imminent moments before death – some people have a thicker layer which may be a sign of vitality – holding this vision longer will make the distortion more visible and white or gray.

(Kindle at 39.0 / 173) Special instruction for second aura layer (Barbara Ann Brennan: “Emotional Body”): focus about 8 to 12 inches behind the head – layer extends 3 to 4 inches from body – changes colour within minutes – usually one colour most dense at heart center.

(Kindle at 40.0 / 173) Special instruction for third aura layer (Barbara Ann Brennan: “Mental Body”): focus: look through person plus 8-12 inches behind – extension is 4 to 8 inches (for head), 1 inch (rest of body) – correlation with brain activity – drugs/alcohol show up as mountains/dips that shift and realign frequently – agitated movement around the outer periphery can indicate headache – usually single colour but up to three colours.

(Kindle 41.4 / 173) Special instruction for fourth aura layer (Barbara Ann Brennan: “Astral Body”): focus 18 to 20 inches behind person – extension 4 to 10 inches from body – often single pale pastel colour, such as, yellow – heart and head have denser colouration – flow of denser colour between head and heart.

(Kindle 43.0 / 173) Special instruction for fifth aura layer (Barbara Ann Brennan: “Etheric Template Level”): focus 20 to 24 inches behind person – extension 6 to 12 inches – important for evaluating health – complex components and difficult to interpret – evaluation of disease requires medical and anatomical knowledge – range of colours, one to three colours predominant – holes, energy tumors, rips, tears can appear plus gray or black colour.

(Kindle 46.3 / 173) Special instruction for sixth aura layer (Barbara Ann Brennan: “Celestial Body”): focus about 24 inches behind person but dial through all earlier layers – extension large and connects easily – core character and values.

(Kindle 50.0 / 173) Special instruction for seventh aura layer (Barbara Ann Brennan: “Ketheric Template Level”): go to a distance of at least 10 feet, better 50 feet or up to 100 feet – this layer is not always visible (to the author) – amazing level – deep connection to soul essence – extension 5 feet at smallest.

(Kindle 54.6 / 173) Special instruction for what author calls “energy center layer” (not in Barbara Ann Brennan, where there is a different explanation for the energy body and chakra connections): author relates the number 8 count – level is difficult to assign – standard chakra colours as shown in charts are actually variable – traditional chakra colours are useful for visualizing each chakra – seeing the chakras is difficult (see in book).

This brings us not even half through Tazkuvel’s book. There is a chapter on learning to feel your own aura. I have felt the aura border of myself and others through my hands due to Reiki initiation. That is a helpful art to bring into this but it needs to be built. Aura seeing may be interesting and informative but it is not healing. The hand chakras and fingertip chakras can be healing. The hand and fingertip chakras can also feel. A standard exercise is to bring your outstretched hands together slowly, palms facing. At a rather short distance the feeling changes from a nothing to an aura barrier. Your rational intellect must be tuned down for this since it is intuitive and comes out of the body system not the intellect. There is a whole body intelligence behind this that is also intuitive without being rational. This and more requires much basic training for students of the arts of energy healing (which is always healing assistance to the inner healer of the patient.)

“Retraining your eyes rods and cones” (chapter 10) This chapter is what the beginning of Embrosewyn Tazkuvel’s book promised. (Kindle 92.3 / 173) There are a few easy exercises. One of the results will be that your eyesight may possibly improve, and may also include parts of the electromagnetic spectrum that your eyes did not see before all this. This chapter comprises exercises 7 through 17. Chapter 11 follows up with more tools. Chapter 11 recommends Magiceye 3D pictures to train aura seeing, as very effective. It refers to a site <http://www.magiceye3ds.com> There are many people to whom these pictures remain meaningless. Simply „focus through the picture“ (and not on the picture.) and hold that “wrong” focus while gazing at the picture. Blink normally to keep your eyes moist but make sure to hold the “wrong” focus. The author further says: Persist until you succeed. The longest it took anybody to succeed is 16 fifteen minute sessions. Don’t look for some expected thing, a house or a cat or so; the 3D superimage may be some abstract graphic structure that makes no sense except being superimposed.

“To have the Magic Eye 3D picture ‘pop’ into view simply focus through the picture. You can do this most easily by picking a single, tiny spot near the center of the image and from a distance of a foot to two feet, focus solely on that spot. Fairly quickly the 3D picture should pop out.”

If you do not have your breakthrough experience on some of the foregoing, you will not be getting sufficient information from reading Barbara Ann Brennan, *Hands of Light*. As usual, some people will have the right talents for something, others not. Don’t be discouraged if this is not for you, but be aware of the distinction. There are many more details, also contradictions. The key is to become able to make one’s own personal perceptions and experiences to understand theories and teachings about this.

(chapter 6: 2016-08-31 to 2016-09-01)

7

Archetypal Self-Programming: How to End Desire

"I call the life energy that surrounds and interpenetrates everything the universal energy field, or UEF. I call the life energy associated with human beings the human energy field, or HEF. It is more commonly known as the human aura."

Barbara Ann Brennan, on page 3

Barbara Ann Brennan; *Light Emerging, The Journey of Personal Healing*; New York etc. 1993

-----; *Core Light Healing*; announced for 2017; <http://www.barbarabrennan.com/core-light-healing/>

While Barbara Brennan's first book is known as a classic of modern spirituality and modern energy healing, her second book (this one mentioned above) is rather little known outside of healer circles. Yet, it is this second book that enters prominently into the transpersonal context (or parapsychical context) of advanced self-healing through the individual God connection that is unravelled in chapter 2 above. The word "God", frequent in both books, receives a new and relevant functional meaning in the second book (this one) while in the first book the word is more of an abstraction in the background. Barbara Ann Brennan's second book, too, is about healing; and it is the more advanced of the two books. That is especially pertinent for the ending, Part VI, Healing Through Our Higher Spiritual Realities.

Understanding these difficult psychomedical connections can be facilitated by a book that made a splash some years ago:

Bruce H. Lipton; *The Biology of Belief, Unleashing the Power of Consciousness, Matter and Miracles*; Carlsbad etc. 2005

One example from the book is a shocking (to the medical doctor) placebo effect during, of all medical fields, knee surgery! Quote from the book:

"Footage showed members of the placebo group walking and playing basketball, in short doing things they reported they could not do before their 'surgery'. The placebo patients didn't find out for two years that they had gotten fake surgery. One member of the placebo group, Tim Perez, who had to walk with a cane before the surgery, is now able to play basketball with his grandchildren."

This confirms that sickness is voluntary, controlled at the presently unconscious template (Jung: archetype) level by mind software that, after it is made conscious, is named a "belief system". In final summary, disease results from a sick belief system that has found its way like a computer virus into a person's free will center.

Brennan is not nearly so direct, rightfully so, since she has fifteen years experience as a healer dealing face to face with the afflicted, but the message does come through the final part of her “Light Emerging” book.

If we do away with sick belief systems, then we do away with disease. As a result, our crazy control economy will collapse of which pandemic cancer due to Laetril food depletion is a mainstay since corporate industry took over our food supply in the first half of the twentieth century.

G. Edward Griffin; *World Without Cancer, The Story of Vitamin B17*; New edition Revised and Updated; American Media 2010

My statistical research from public documents of how a rather rare ancient disease, cancer, rocketed into mankind’s leading pandemic in the first half of the twentieth century, is not replicated here since this is outside the scope of this book. Predominantly allopathic medicine, which has brought many blessings to billions over more than a century, is sadly also, at the same time, the sickest belief system of all, and is deeply entrenched in humanity’s archetypal collective subconscious today. What a monster job of a whole sick planet!

Man’s metadisease, false belief system syndrome (a/k/a/ disease) is a mental programming. The viral structure of: dark belief elements, and of lightful belief elements, is, in programming terminology, algorithmic. Marta Hiatt is a psychotherapist who has specialized in pertinent wiping and reprogramming techniques:

Marta Hiatt; *Mind Magic, Techniques for Transforming Your Life*; Woodbury 2001

The deep archetypal desire of man is to be reunited with God. Upon reaching that goal of Creation, all desire ends (in the Relative Absolute of that given individual.) All healing work is such reunification work, and may be successful to the degree that the deep goal of Reunification is promoted, or reached. That is the same as the spiritual teachings of Liberation (Mukti) in India. Liberation is, on the individual level, liberation from all desire of any kind, including the reincarnation desire after death. I wish to emphasize that that is more than just the “end of the reincarnation cycle”. If desire ends (including its varieties under different names, such as lust and greed), unconscious desire ends, and thus, the causal consequences of unconscious desire end, namely disease and mortality. Desireless life is timelessly eternal Paradise and finds its proper loka on its own.

The problem with unconscious desire is that it is ego, and is, due to the dark a negatory nature of the unconscious state, not the positive side of the desire but is its negative side (the denial of the desire.) It is that negative side that our word desire actually stands for. We have no vocabulary in current usage for the positive side, which is a deep cultural form of denial brainwash in itself. The positive side is not at all well reflected by language of the intellect. It does occur incidentally while studying the Logos, namely, as the morphic resonance in the individual of the divine Light. Let me say, then, for completeness, that the positive side of desire is not desire but is the Logos. Give me the Logos, or morphic resonating emotional Truth about desire, and I shall thereby be set free. The active formalism of this all is beyond words, namely as it is the morphic resonance in us of the transcendent Light, which we have all but totally lost, except as a dormant potential. The best way to train this is to listen emotionally for it 24/7 intently, and to make the morphic resonance of the divine Light one’s single focus in life.

[>Work out the lead subject: transference and countertransference in Archetype programming.

>This can use existing elements from Freudian and Jungian systems.

> Use key example: archetype of the hypocrite.

The three foregoing lines in italics, written by me as part of the scaffolding for writing this book, were left in place to indicate a change of mind that I had during the research for this last, and probably the most difficult and elusive chapter, of this book. No, I now hold that Freudian and Jungian systems are not up to par to the questions to be asked in this spot. What gave me this idea is coming across, once again, the game changing findings of John C. Lilly, added to the history of psycho-spiritual technologies essentially after the Freudian and Jungian systems were already in place:

John C. Lilly MD; *Simulations of God, the Science of Belief*; New York 1956

-----; *Programming and Metaprogramming in the Human Biocomputer*; revised 2nd edition, New York 1972

-----; *The Deep Self, Profound Relaxation and the Tank Isolation Technique, The book that launched the theory of Altered States*; New York 1977

What Freud and Jung, when they developed their systems, did not have, of course, was the computer analogy with man, bracketed with an ancillary belief system/software analogy. Lilly 1972 says this pointedly:

“All human beings, all persons who reach adulthood in the world today are programmed biocomputers. None of us can escape our own nature as programmable entities. Literally, each of us may be our programs, nothing more, nothing less.”

If metadisease is voluntary (subconscious-voluntary) as proposed and argued above, then metahealing is done with the help of a science that is no longer medicine, but that is a science of the computer programming of the biocomputer-human. Lilly 1956 adds the key insight that the programming should functionally not approach individual “beliefs” but should undertake to rewrite the program lines of an entire “belief system”. Lilly 1977 supplements the important but no longer new scientific proof that consciousness has different states that can be altered by shifting from one state of consciousness to a different state of consciousness.

The Freudian and Jungian top technical systems concepts of transference and countertransference do not parse with that any longer. In the technical sense, the programming is different from computer programming only in the input/output mode, in that the biocomputer human has neither a keyboard nor a monitor screen. And, further, the hard drive memory and the central processing unit (CPU) turn out to be made not of silicon but to be composed of hyperintelligent ethereal bioenergy which is an electron plasma. The electron is a very versatile non-elementary particle that is a programmable information bin with the capacity of a city library (M. Desmarquet.)

My comments are partly different than the picture that emerges from Mrs Brennan’s description. The human physical body has undergone a negative transubstantiation towards the dark side of hellish density. The subtle energy channels (nadis [originally, nadi is a plural word form]) are clogged by dark stuff, their subtle frequency vibrations are largely blocked. The situation has been getting better in the past several years, but there is still much to reform. The three main nadi(s) especially (Shushumna nadi, Ida and Pingala nadi) are still nearly dysfunctional for the free Kundalini flow along the spine. The cellular DNA finds expression in

a molecular variation that spirals in the opposite direction than normal, inhibiting proper mediation with the aura layers and universal fields. That is due to malevolent genetic engineering in the millennia before Christ.

The dan tien (or tan tien, transcription of a Chinese term) is the life center of a human. It can have up to three locations relative to the physical body: a bit beneath the navel, in the upper chest, and at the spot of the third eye chakra where the pineal gland is. The individual free will center is in the pineal gland location embedded in the seventh aura level (eighth body, seventh energy body.) It, too, has fallen in darkness. The location of the dan tien (life center) a bit beneath the navel is morphed, in most humans, into a fear center, with two blue vertical bars running in front of the body, and dark omega chakras beginning to form beneath the Svadisthana chakra (up to a rare maximum of four between the upper legs). That is a perverted fear energy system of darkness. The overall trend has been reversed.

The main position of the dan tien is as an orb including, and somewhat larger than, the head. It projects all fields and the physical body. Less than five minutes prior to birth, it connects with the physical body. At death, it leaves the physical body, taking most of the electron plasma (around 81%) of the astral body (soul) and the three archetypal template levels (higher aura levels) with it, or infolding them in preparation of its next incarnation. The existence of such orbs is shown by many photographs. The halo when it still was seen in the Middle Ages was an orb around the head showing itself in a luminous mode. The orb of higher dimensional humans can become incandescent from transcendent Spirit Light like a thousand suns.

The orb is holographically connected with the Solar Logos in hyperconsciousness, presently not mediated to the physical body and its dark separated illusionary ego psyche through the disconnect of man's fall into this world from fifth dimension millennia ago. Mankind thus suffers from the paradoxical structure of a will center that is subconscious, practically remote controlled ala Zombie. Enlightenment and liberation which undo that disconnect are dire necessities. The orb resonates favourably with the Flower of Light mandala, via the emotive heart mind, and toggles with the mandala, creating high maths and sciences thereby. It is one of the means to reawaken the orb, to rebirth higher man, and to re-seed higher man's active paraphysical linkage with the deific center of the universe. Those are also the ultimate power tools to regenerate man's immortality and nearly indestructible health through the highest incarnation blueprints and day plans in the deific center.

The individual free-will center of the dan tien (head location) is the point of influx (locally identical with the pineal gland) of the Logos, the Light-Stream (Goodenough, see above in chapter 3), the creative cosmic Kundalini. Another issue is the plasmatic brain described by Pursah to Gary Renard, see in my vol. 2, p. 120.

In the example of aura vision (chapter 6 above), I mentioned "mental damage". Precisely, the damage is volitional, i.e. to our natural will impulse. The natural will impulse is to see, and it is countered and reversed into an impulse not to see. Over time, the eye and its controls get trained to this, and the impulse reversal sinks into the subconscious, becoming an automatic routine. It now takes effort to observe the reversal routine. The impulse-relation pair is like a truth and a lie turning around the truth.

According to the theories proposed in this book, to restore aura vision it is necessary, not directly to relearn aura vision, but, first of all, to learn about one's free-will controls, the archetype/template level, energy bodies, chakras, different configurations of the human-mind interface, etc. Such learning starts with observation, of others and in particular of oneself. There is a vast very ancient science behind this that has been lost. By discovering this, we are also discovering our lost history and our true origins. On the negative side, we are uncovering subtle manipulation, our shadow (in Jungian terms), and how to integrate it into our lightful Divine side. The "evolution" after John Pierrakos is thereby greatly accelerated, at a difficult period in human

affairs when the evolution has actually come to a stand-still or even has been reversed into a devolution. It is up to each one individually to clarify the difficult issues of the Real Self and to brush aside the illusions that we have permitted to clog our inner clarity. A single small book such as this can only be the beginning.

Lilly 1956 is a computer theology. The book was written “through me, not by me”, and “as if under orders from some unknown source”. Lilly was one of the most brilliant scientists of the twentieth century. That reads as if hypocrisy might not have been one of his problems. He brought to the science world a channeled foundational science book. One may assemble elements presented by the book to define a “belief system” as a “simulation of God”. If a belief system controls the free-will center that subconsciously controls disease, then our ongoing simulation of God is the belief system of the hour that controls the free-will center that subconsciously controls disease. And disease, after all, is what controls if we feel okay bodily. The control chain, is, to cut it short:

SIMULATION OF GOD > FEEL OKAY OR NOT

By conclusion, if we are not feeling okay (disease), then something must be wrong with our simulation of God.

God is somehow hardwired into us. If it were otherwise, atheists and agnostics would not have to struggle so hard to convince themselves that what they want to believe is the right thing. They seem to be constantly in doubt.

“God” is perhaps our natural health and immortality program, which we fight against with tooth and claw. After all, we are homo sapiens sapiens, the wise wise guys. The method by which we are simulating God is by programming her/him/it into ourselves who are biocomputer-humans.

The most sweeping changes of a rotten belief system are on the societal and planetary level. They seem to be taking place to the extent that interest, money, and the banking system are failing. That is part of no therapy of any sorts, or call it planet healing. If the old wrong belief system has a name, it is money. An accounting system to keep track of things is fine and necessary, but is no good as a pagan idol which is a wrong belief system that will foresably move to the museum sometime soon.

If that is so, we may be getting a major new God version. Maybe the lame will see, and the blind walk... The method of programming God by programming her will stay with us, but we will foreseeable be doing it a bit differently. God will be moving away from thinghood, away from something we don't know, unless on a personal basis, evolving in our comprehension to personhood. The Self of Divine personhood is in the inner world, if you like, in the mind. God itself is in our understanding subject to internalization, and then also to formalization. God is, and remains, unknowable, and manifests through forms. The unveiled God formalism is the same as the Logos already dealt with above. It is transrational and energetic highest Love that is morphic Love and takes ahold of us, transforming us in its formalism (not in its image which is an illusion) into Love.

Love is the final mystery of eternity. DNA computer, whose application is still in the future, are computers using DNA, biochemistry, and biological hardware. The amino acids that are building blocks of the DNA are a special biochemical substance. According to information from Telos, Mount Shasta, California, the amino acids, building blocks of life, are receptors for the Fourth Force of Creation, called traditionally the Holy Spirit. That is the self-organizing and uniting force of Divine Love. If humans are machines of the Divine, what type of machines are they? Humans are biocomputers of Divine Love. That is the secret of the free will that is our eternal life goal. Such computers can also be constructed as machines, which is also still in the future. Amino computers can be built as healing computers, channeling the life force of Love, in the future.

The human system also has that ability, which, for the time being, must suffice for us. The subconscious is the dark force (First Fore, Atomic Archetype of material density). The human-mind interface (usually termed “mind” in a foreshortened way) is in a sensitive balance between the dark force and the Love force today. Whatever one thinks or does or omits to do, no matter how trivial, influences that sensitive balance, which has yet to reach its tipping point. What God do we wish to simulate? And: What false god do we wish to dethrone? Those are serious questions for everyone today.

Can an individual dethrone the false god - I am taking about money - in her or his innermost? That is possible, through inner resistance against, and recognition of, that what ruins our psyche. That is very powerful healing work on an individual and on the collective level (planetary healing, including societal healing and forgiveness.)

Forgiveness is not least a healing tool. It is quite simply a means of self-protection against the dark force in other beings who misuse it to harm others. To use forgiveness takes a clear perception of the mechanics of fate, the justice of eternity. It is the cutting of relational cords that persist only then, and only for as long, as one holds on to an unordered relational issue.

Such relational cords are, from many lifetimes, very directly the support of false, dark, and sickening archetypes that afflict a mortal. Such archetypes are, thus, no mere abstractions. That is a point that I did not find in the Pathwork basis of the modern spiritual school. Perhaps I have simply overlooked relevant passages.

Archetypes are held in place by relational cords of the aura. Selective work to remove psycho-surgically the negative archetypes must therefore identify and cut those aura cords that prop up the negative archetypes. That is possibly a new line of healing the free will center from its external and limiting control forces, once again opening the ancient skylight to the Divine. It must be ensured that the negative archetypes themselves are also removed, for, if that is not done, the holding cords will grow back.

The archetypes themselves are removed by: surrender and submission to God, accepting the Holy Spirit (Christos), assimilating the Divine Love-Light. That dissolves the entire dark belief system and its belief programming of whatever nature (technically: through a person’s Higher Self, or Guardian Angel, the key holder of salvation. If the holding cords are cut by forgiveness of the patient her/himself, that is very effective also against the dark archetypes that we all have needed in the past, as antagonists to strengthen us and our growing Light, for our developmental purposes to reascend into the Light. There comes a time to say farewell. When they go, they topple as once the Titans did.

I thought of adding a chapter: 8. The Vedic Science of Spiritual Forms. I did not follow up on that plan. The ancient Vedas of India present such spiritual tools as mantras, chants and rituals. Yantras also belong to the category of formal spiritual tools. I suppose it has become sufficiently clear through this book that forms play an important role for spirituality (nothing new to priests who practice “liturgy”, architects who study Greek temples, and so forth). The question of “what does it mean” is the wrong question. Forms don’t “mean” – they “do”. In spirituality, forms are to a large part responsible for generating spiritual results. That is an endless field; and a single book cannot in any way do justice to it. It is, moreover, a field in which the principle of lifelong learning is, rightly, in particularly high demand.

(chapter 7: 2016-08-26 to 2016-09-01)

APPENDICES

APP 1 C.G. Jung and the Open Problem of Changing Archetypes

Two *Wikipedia* articles enclosed: *Archetypes*, and, *Jungian Archetypes*

The two *Wikipedia* articles give a better summary of the precise Jungian position than I could give. I refer to them. Reading them both to the end makes it clear that C.G. Jung, as shown by his critics, did not, and was not able to, prove that his “archetypes” are indeed mental universals. What is plausible and not subject to criticism so far is the fact that the archetypes are not definable and generic. They fit the word that Brennan uses for the higher energy bodies of man, namely, a “template” of generic and blueprint nature.

It is my contention, in keeping with one of the ideas emerging from reading about Jung’s critics, that archetypes are changeable, and actually have changed through history and across the board of different cultures. That is a point that Jung does not see and admit. That is one of the most important points in spiritual science. The so-called “self-transformation of man” and similar expression is not just about changing body posture etc. It is primarily about changing one’s archetypes, or more broadly, one’s system of archetypes. I find it plausible to work with a notion that archetypes are distilled mental images of a conceptual, generic, and not merely singular, quality. That moves them in the direction of mental symbols, such as Freud analysed very carefully and critically for dreams.

The archetypes may not be so terrible different from dream symbols, but they are symbols not of the lower energy bodies (such as dreams belong to, with the “lucid dreams” reaching up to the fourth energy body/astral body/soul); they are symbols of the higher energy bodies, that too being a class of stuff that Jung did not identify in his work. The higher energy bodies do not create “dreams” but they create “visions”, which today still are of a largely unconscious nature. The reason why depressives can be afflicted with such terrible fears are not dreams, but are such visions of their higher energy bodies, in their case, of a dark and hellish nature of an even more realistic be-ness than the dream reality of the lower energy bodies.

When a symbol is held in the seventh aura layer (Ketheric Template), that is what makes it an “Archetype”. That is a purely formal definition of what an “Archetype” is. Functionally, an Archetype, due to being lodged in the Ketheric Template, influences the Divine Logos influx in the individual free-will center for all lower aura layers and for the physical body, i.e., essentially, for a person’s life experience. It is a symbol, or a set of symbols, that has thus gained fateful importance for an individual. (Points of this diverge from C.G. Jung.)

See 2 articles enclosed.

(APP 1: 2016-09-04)

Archetype

From Wikipedia, the free encyclopedia

The concept of an **archetype** /ˈɑːrkɪtaɪp/ appears in areas relating to behavior, modern psychological theory, and literary analysis. An archetype can be:

1. a statement, pattern of behavior, or prototype which other statements, patterns of behavior, and objects copy or emulate. (Frequently used informal synonyms for this usage include "standard example", "basic example", and the longer form "archetypal example". Mathematical archetypes often appear as "canonical examples".)
2. a Platonic philosophical idea referring to pure forms which embody the fundamental characteristics of a thing in Platonism
3. a collectively-inherited unconscious idea, pattern of thought, image, etc., that is universally present in individual psyches, as in Jungian psychology
4. a constantly recurring symbol or motif in literature, painting, or mythology (this usage of the term draws from both comparative anthropology and from Jungian archetypal theory). In various seemingly unrelated cases in classic storytelling, media, etc., characters or ideas sharing similar traits recur.

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Etymology

The word *archetype*, "original pattern from which copies are made", first entered into English usage in the 1540s^[1] and derives from the Latin noun *archetypum*, latinisation of the Greek noun ἀρχέτυπον (*archetupon*), whose adjective form is ἀρχέτυπος (*archetupos*), which means "first-molded",^[2] which is a compound of ἀρχή *archē*, "beginning, origin",^[3] and τύπος *tupos*, which can mean, amongst other things, "pattern," "model," or "type."^[4]

Function

Usage of archetypes in specific pieces of writing is a holistic approach, which can help the writing win universal acceptance. This is because readers can relate to and identify with the characters and situation, both socially and culturally. By deploying common archetypes contextually, a writer aims to impart realism^[5] to his work. According to many literary critics, archetypes have a standard and recurring depiction in a particular human

culture and/or the whole human race that ultimately lays concrete pillars and can shape the whole structure in a literary work.

Plato

The origins of the archetypal hypothesis date back as far as Plato. Plato's *ideas* were pure mental forms that were imprinted in the soul before it was born into the world. They were collective in the sense that they embodied the fundamental characteristics of a thing rather than its specific peculiarities. In the seventeenth century, Sir Thomas Browne and Francis Bacon both employ the word 'archetype' in their writings; Browne in *The Garden of Cyrus* (1658) attempted to depict archetypes in his usage of symbolic proper-names.

Jungian archetypes

The concept of psychological archetypes was advanced by the Swiss psychiatrist Carl Jung, c. 1919. In Jung's psychological framework, archetypes are innate, universal prototypes for ideas and may be used to interpret observations. A group of memories and interpretations associated with an archetype is a complex (e.g. a mother complex associated with the mother archetype). Jung treated the archetypes as psychological organs, analogous to physical ones in that both are morphological constructs that arose through evolution.^[6] At the same time, it has also been observed that evolution can itself be considered an archetypal construct.^[7]

Jung states in part one of *Man And His Symbols* that:

My views about the 'archaic remnants', which I call 'archetypes' or 'primordial images,' have been constantly criticized by people who lack a sufficient knowledge of the psychology of dreams and of mythology. The term 'archetype' is often misunderstood as meaning certain definite mythological images or motifs, but these are nothing more than conscious representations. Such variable representations cannot be inherited. The archetype *is a tendency to form such representations* of a motif—representations that can vary a great deal in detail without losing their basic pattern.

Archetypal literary criticism

Archetypal literary criticism argues that archetypes determine the form and function of literary works and that a text's meaning is shaped by cultural and psychological myths. Cultural archetypes are the unknowable basic forms personified or made concrete by recurring images, symbols, or patterns (which may include motifs such as the "quest" or the "heavenly ascent"; recognizable character types such as the "trickster" or the "hero"; symbols such as the apple or the snake; and imagery) and that have all been laden with meaning prior to their inclusion in any particular work.

The archetypes reveal shared roles among universal societies, such as the role of the mother in her natural relations with all members of the family. This archetype may create a shared imagery which is defined by many stereotypes that have not separated themselves from the traditional, biological, religious and mythical framework.^[8]

See also

- Archive for Research in Archetypal Symbolism
- Character (arts)

- Mental model
- Ostensive definition
- Pearson-Marr Archetype Indicator (PMAI)
- Perennial philosophy
- Personification
- Allegory of the Cave
- Prototype
- Simulacrum
- System archetypes
- Theory of Forms
- Wounded healer
- Archetypal pedagogy
- Cliché

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External links

-  The dictionary definition of archetype at Wiktionary

Retrieved from "https://en.wikipedia.org/w/index.php?title=Archetype&oldid=734251140"

Categories: Literary concepts | Social psychology | Archetypal pedagogy | Archetypal psychology | Jungian archetypes | Stock characters

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Jungian archetypes

From Wikipedia, the free encyclopedia

In Jungian psychology, archetypes are highly developed elements of the collective unconscious. Being unconscious, the existence of archetypes can only be deduced indirectly by examining behavior, images, art, myths, religions, or dreams. Carl Jung understood archetypes as universal, archaic patterns and images that derive from the collective unconscious and are the psychic counterpart of instinct.^[1] They are inherited potentials which are actualized when they enter consciousness as images or manifest in behavior on interaction with the outside world.^[2] They are autonomous and hidden forms which are transformed once they enter consciousness and are given particular expression by individuals and their cultures.

Strictly speaking, **Jungian archetypes** refer to unclear underlying forms or the *archetypes-as-such* from which emerge images and motifs such as the mother, the child, the trickster, and the flood among others. It is history, culture and personal context that shape these manifest representations thereby giving them their specific content. These images and motifs are more precisely called *archetypal images*. However it is common for the term *archetype* to be used interchangeably to refer to both *archetypes-as-such* and *archetypal images*.^[2]

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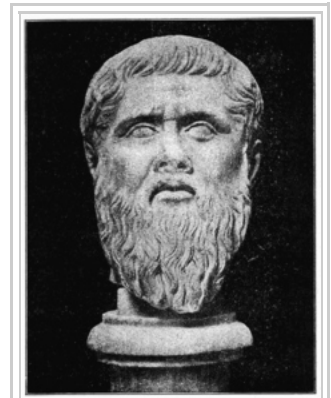
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Introduction

Jung rejected the *tabula rasa* theory of human psychological development, believing instead that evolutionary

pressures have individual predestinations manifested in archetypes. Jung first used the term *primordial images* to refer to what he would later term "archetypes". Jung's idea of archetypes was based on Immanuel Kant's categories, Plato's Ideas, and Arthur Schopenhauer's prototypes.^[3] For Jung, "the archetype is the introspectively recognizable form of *a priori* psychic orderedness".^[4] "These images must be thought of as lacking in solid content, hence as unconscious. They only acquire solidity, influence, and eventual consciousness in the encounter with empirical facts."^[5]

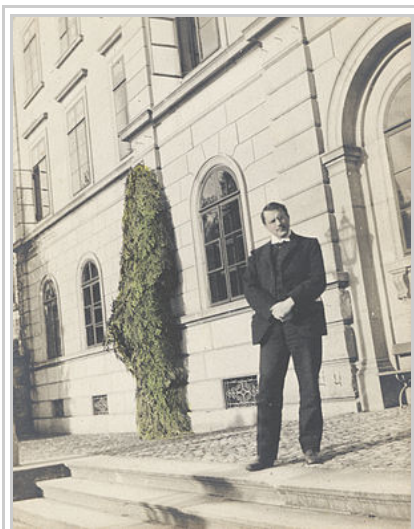
The archetypes form a dynamic substratum common to all humanity, upon the foundation of which each individual builds his own experience of life, colouring them with his unique culture, personality and life events. Thus, while archetypes themselves may be conceived as a relative few innate nebulous forms, from these may arise innumerable images, symbols and patterns of behavior. While the emerging images and forms are apprehended consciously, the archetypes which inform them are elementary structures which are unconscious and impossible to apprehend.



Jung's ideas on archetypes were based in part on Plato's Forms

Jung was fond of comparing the form of the archetype to the axial system of a crystal, which preforms the crystalline structure of the mother liquid, although it has no material existence of its own. This first appears according to the specific way in which the ions and molecules aggregate. The archetype in itself is empty and purely formal: a possibility of representation which is given *a priori*. The representations themselves are not inherited, only the forms, and in that respect they correspond to the instincts. The existence of the instincts can no more be proved than the existence of the archetypes, so long as they do not manifest themselves concretely.^[6]

Early development



Carl Jung standing in front of Burghölzli clinic, Zurich 1909

The intuition that there was more to the psyche than individual experience possibly began in Jung's childhood. The very first dream he could remember was that of an underground phallic god. Later in life his research on psychotic patients in Burghölzli Hospital and his own self-analysis later supported his early intuition about the existence of universal psychic structures that underlie all human experience and behavior. Jung first referred to these as "primordial images" – a term he borrowed from Jacob Burckhardt. Later in 1917 Jung called them "dominants of the collective unconscious."

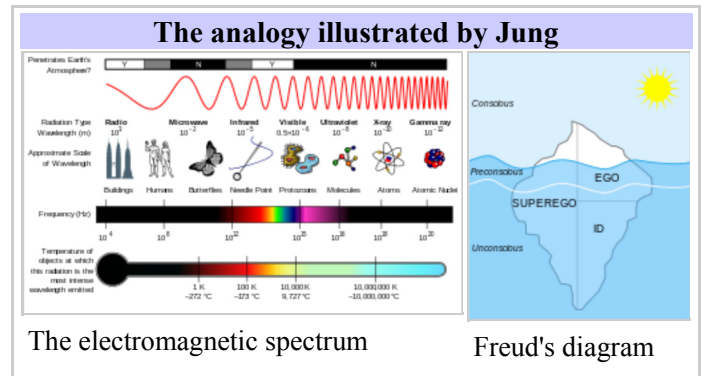
It was not until 1919 that he first used the term "archetypes" in an essay titled "Instinct and the Unconscious". The first element in Greek *`arche'* signifies 'beginning, origin, cause, primal source principle', but it also signifies 'position of a leader, supreme rule and government' (in other words a kind of 'dominant'): the second element *'type'* means 'blow and what is produced by a blow, the imprint of a coin ...form, image, prototype, model, order, and norm', ...in the figurative, modern sense, 'pattern underlying form, primordial form'.^[7]

Later development

In later years Jung revised and broadened the concept of archetypes even further, conceiving of them as psycho-

physical patterns existing in the universe, given specific expression by human consciousness and culture. Jung proposed that the archetype had a dual nature: it exists both in the psyche and in the world at large. He called this non-psychoic aspect of the archetype the "psychoid" archetype.

Jung drew an analogy between the psyche and light on the electromagnetic spectrum. The center of the visible light spectrum (i.e., yellow) corresponds to consciousness, which grades into unconsciousness at the red and blue ends. Red corresponds to basic unconscious urges, and the invisible infra-red end of the spectrum corresponds to the influence of biological instinct, which merges with its chemical and physical conditions. The blue end of the spectrum represents spiritual ideas; and the archetypes, exerting their influence from beyond the visible, correspond to the invisible realm of ultra-violet.^[8] Jung suggested that not only do the archetypal structures govern the behavior of all living organisms, but that they were contiguous with structures controlling the behavior of inorganic matter as well.



The archetype was not merely a psychic entity, but more fundamentally, a bridge to matter in general.^[8] Jung used the term *unus mundus* to describe the unitary reality which he believed underlay all manifest phenomena. He conceived archetypes to be the mediators of the *unus mundus*, organizing not only ideas in the psyche, but also the fundamental principles of matter and energy in the physical world.

It was this psychoid aspect of the archetype that so impressed Nobel laureate physicist Wolfgang Pauli. Embracing Jung's concept, Pauli believed that the archetype provided a link between physical events and the mind of the scientist who studied them. In doing so he echoed the position adopted by German astronomer Johannes Kepler. Thus the archetypes which ordered our perceptions and ideas are themselves the product of an objective order which transcends both the human mind and the external world.^[2]

Examples

Jung described **archetypal events**: birth, death, separation from parents, initiation, marriage, the union of opposites; **archetypal figures**: great mother, father, child, devil, god, wise old man, wise old woman, the trickster, the hero; and **archetypal motifs**: the apocalypse, the deluge, the creation. Although the number of archetypes is limitless, there are a few particularly notable, recurring archetypal images, "the chief among them being" (according to Jung) "the *shadow*, the *wise old man*, the *child*, the *mother* ... and her counterpart, the *maiden*, and lastly the *anima* in man and the *animus* in woman".^[9] Alternatively he would speak of "the emergence of certain definite archetypes ... the shadow, the animal, the wise old man, the anima, the animus, the mother, the child".^[10]

The Self designates the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole.

The shadow is a representation of the personal unconscious as a whole and usually embodies the compensating values to those held by the conscious personality. Thus, the shadow often represents one's dark side, those aspects of oneself that exist, but which one does not acknowledge or with which one does not identify.^[11]

The anima archetype appears in men and is his primordial image of woman. It represents the man's biological

expectation of women, but also is a symbol of a man's feminine possibilities, his contrasexual tendencies. The animus archetype is the analogous image of the masculine that occurs in women.

Any attempt to give an exhaustive list of the archetypes, however, would be a largely futile exercise since the archetypes tend to combine with each other and interchange qualities making it difficult to decide where one archetype stops and another begins. For example, qualities of the shadow archetype may be prominent in an archetypal image of the anima or animus. One archetype may also appear in various distinct forms, thus raising the question whether four or five distinct archetypes should be said to be present or merely four or five forms of a single archetype.^[11]

Conceptual difficulties



The Norse trickster god Loki as depicted on an 18th-century Icelandic manuscript



Strictly speaking the goddess archetype is more properly called an archetypal image

Popular and new-age utilizations have often condensed the concept of archetypes into an enumeration of archetypal figures such as the hero, the goddess, the wise man and so on. Such enumeration falls short of apprehending the fluid core concept. Strictly speaking, archetypal figures such as the hero, the goddess and the wise man are not archetypes, but archetypal images which have crystallized out of the *archetypes-as-such*: as Jung put it, "definite mythological images of motifs ... are nothing more than conscious representations; it would be absurd to assume that such variable representations could be inherited", as opposed to their deeper, instinctual sources – "the 'archaic remnants', which I call 'archetypes' or 'primordial images'".^[12]

However, the precise relationships between images such as, for example, "the fish" and its archetype were not adequately explained by Jung. Here the image of the fish is not strictly speaking an archetype. The "archetype of the fish" points to the ubiquitous existence of an innate "fish archetype" which gives rise to the fish image. In clarifying the contentious statement that fish archetypes are universal, Anthony

Stevens explains that the *archetype-as-such* is at once an innate predisposition to form such an image and a preparation to encounter and respond appropriately to the creature *per se*. This would explain the existence of snake and spider phobias, for example, in people living in urban environments where they have never encountered either creature.^[2]

The confusion about the essential quality of archetypes can partly be attributed to Jung's own evolving ideas about them in his writings and his interchangeable use of the term "archetype" and "primordial image". Jung was also intent on retaining the raw and vital quality of archetypes as spontaneous outpourings of the unconscious and not to give their specific individual and cultural expressions a dry, rigorous, intellectually formulated meaning.^[13]

Actualization and complexes

Archetypes seek actualization within the context of an individual's environment and determine the degree of

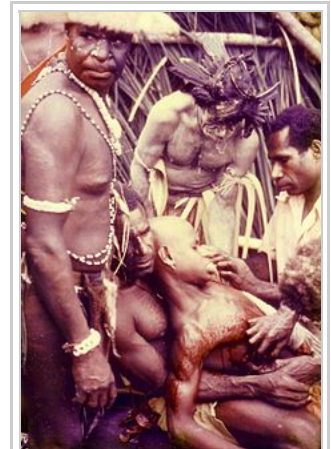
individuation. Jung also used the terms "evocation" and "constellation" to explain the process of actualization. Thus for example, the mother archetype is actualized in the mind of the child by the evoking of innate anticipations of the maternal archetype when the child is in the proximity of a maternal figure who corresponds closely enough to its archetypal template. This mother archetype is built into the personal unconscious of the child as a mother *complex*. Complexes are functional units of the personal unconscious, in the same way that archetypes are units for the collective unconscious.

Stages of life

Archetypes are innate universal pre-conscious psychic dispositions that form the substrate from which the basic themes of human life emerge. The archetypes are components of the collective unconscious and serve to organize, direct and inform human thought and behaviour. Archetypes hold control of the human life cycle.

As we mature the archetypal plan unfolds through a programmed sequence which Jung called the stages of life. Each stage of life is mediated through a new set of archetypal imperatives which seek fulfillment in action. These may include being parented, initiation, courtship, marriage and preparation for death.^[14]

"The archetype is a tendency to form such representations of a motif – representations that can vary a great deal in detail without losing their basic pattern ... They are indeed an instinctive *trend*".^[15] Thus, "the archetype of initiation is strongly activated to provide a meaningful transition ... with a 'rite of passage' from one stage of life to the next".^{[16][17]} such stages may include being parented, initiation, courtship, marriage and preparation for death.^[18]



An initiation ceremony in Papua New Guinea

General developments

Claude Lévi-Strauss was an advocate of structuralism in anthropology. In his approach to the structure and meaning of myth, Levi-Strauss concluded that present phenomena are transformations of earlier structures or infrastructures: 'the structure of primitive thoughts is present in our minds'.

The concept of "social instincts" proposed by Charles Darwin, the "faculties" of Henri Bergson and the isomorphs of gestalt psychologist Wolfgang Kohler are also arguably related to archetypes.

In his work in psycholinguistics, Noam Chomsky describes an unvarying pattern of language acquisition in children and termed it the language acquisition device. He refers to 'universals' and a distinction is drawn between 'formal' and 'substantive' universals similar to that between archetype as such (structure) and archetypal image.

Jean Piaget writes of 'schemata' which are innate and underpin perceptuo-motor activity and the acquisition of knowledge, and are able to draw the perceived environment into their orbit. They resemble archetypes by virtue of their innateness, their activity and their need for environmental correspondence.

Ethology and attachment theory

In *Biological theory and the concept of archetypes*, Michael Fordham considered that innate release mechanisms in animals may be applicable to humans, especially in infancy. The stimuli which produce instinctive behaviour are selected from a wide field by an innate perceptual system and the behaviour is 'released'. Fordham drew a

parallel between some of Lorenz's ethological observations on the hierarchical behaviour of wolves and the functioning of archetypes in infancy.^[19]

Stevens (1982) suggests that ethology and analytical psychology are both disciplines trying to comprehend universal phenomena. Ethology shows us that each species is equipped with unique behavioural capacities that are adapted to its environment and 'even allowing for our greater adaptive flexibility, we are no exception. Archetypes are the neuropsychic centres responsible for co-ordinating the behavioural and psychic repertoire of our species'. Following Bowlby, Stevens points out that genetically programmed behaviour is taking place in the psychological relationship between mother and newborn. The baby's helplessness, its immense repertoire of sign stimuli and approach behaviour, triggers a maternal response. And the smell, sound and shape of mother triggers, for instance, a feeding response.^[19]

Biology

Stevens suggests that DNA itself can be inspected for the location and transmission of archetypes. As they are co-terminous with natural life they should be expected wherever life is found. He suggests that DNA is the replicable archetype of the species.^[19]

Stein points out that all the various terms used to delineate the messengers – 'templates, genes, enzymes, hormones, catalysts, pheromones, social hormones' – are concepts similar to archetypes. He mentions archetypal figures which represent messengers such as Hermes, Prometheus or Christ. Continuing to base his arguments on a consideration of biological defence systems he says that it must operate in a whole range of specific circumstances, its agents must be able to go everywhere, the distribution of the agents must not upset the somatic status quo, and, in predisposed persons, the agents will attack the self.^[19]

Psychoanalysis

Melanie Klein: Melanie Klein's idea of unconscious phantasy is closely related to Jung's archetype, as both are composed of image and affect and are *a priori* patternings of psyche whose contents are built from experience.^[19]

Jacques Lacan: Lacan went beyond the proposition that the unconscious is a structure that lies beneath the conscious world; the unconscious itself is structured, like a language. This would suggest parallels with Jung. Further Lacan's Symbolic and Imaginary orders may be aligned with Jung's archetypal theory and personal unconscious respectively. The Symbolic order patterns the contents of the Imaginary in the same way that archetypal structures predispose humans towards certain sorts of experience. If we take the example of parents, archetypal structures and the Symbolic order predispose our recognition of, and relation to them.^[19]

Lacan's concept of the Real approaches Jung's elaboration of the psychoid unconscious, which may be seen as true but cannot be directly known. Lacan posited that the unconscious is organised in an intricate network governed by association, above all 'metaphoric associations'. The existence of the network is shown by analysis of the unconscious products: dreams, symptoms, and so on.^[19]

Wilfred Bion: According to Bion, thoughts precede a thinking capacity. Thoughts in a small infant are indistinguishable from sensory data or unorganised emotion. Bion uses the term proto-thoughts for these early phenomena. Because of their connection to sensory data, proto-thoughts are concrete and self-contained (thoughts-in-themselves), not yet capable of symbolic representations or object relations. The thoughts then function as preconceptions – predisposing psychosomatic entities similar to archetypes. Support for this connection comes from the Kleinian analyst Money-Kyrle's observation, that Bion's notion of preconceptions is

the direct descendant of Plato's Ideas.^[19]

Sigmund Freud: In the Introductory *Lectures on Psychoanalysis* (1916-1917) Freud wrote: "There can be no doubt that the source [of the fantasies] lie in the instincts; but it still has to be explained why the same fantasies with the same content are created on every occasion. I am prepared with an answer that I know will seem daring to you. I believe that...primal fantasies, and no doubt a few others as well, are a phylogenetic endowment". His suggestion that primal fantasies are a residue of specific memories of prehistoric experiences have been construed as being aligned with the idea of archetypes. Laplanehe and Pontalis point out that all the so-called primal fantasies relate to the origins and that 'like collective myths they claim to provide a representation of and a "solution" to whatever constitutes an enigma for the child'.^[19]

Robert Langs: More recently adaptive psychotherapist and psychoanalyst Robert Langs has used archetypal theory as a way of understanding the functioning of what he calls the "deep unconscious system".^[20] Langs' use of archetypes particularly pertains to issues associated with death anxiety, which Langs takes to be the root of psychic conflict. Like Jung, Langs thinks of archetypes as species-wide, deep unconscious factors.^[21]

Neurology

Rossi (1977) suggests that the function and characteristic between left and right cerebral hemispheres may enable us to locate the archetypes in the right cerebral hemisphere. He cites research indicating that left hemispherical functioning is primarily verbal and associational, and that of the right primarily visuospatial and apperceptive. Thus the left hemisphere is equipped as a critical, analytical, information processor while the right hemisphere operates in a 'gestalt' mode. This means that the right hemisphere is better at getting a picture of a whole from a fragment, is better at working with confused material, is more irrational than the left, and more closely connected to bodily processes. Once expressed in the form of words, concepts and language of the ego's left hemispheric realm, however, they become only representations that 'take their colour' from the individual consciousness. Inner figures such as shadow, anima and animus would be archetypal processes having source in the right hemisphere.^[19]

Henry (1977) alluded to Maclean's model of the tripartite brain suggesting that the reptilian brain is an older part of the brain and may contain not only drives but archetypal structures as well. The suggestion is that there was a time when emotional behaviour and cognition were less developed and the older brain predominated. There is an obvious parallel with Jung's idea of the archetypes 'crystallising out' over time.^[19]

Literary criticism

Archetypal literary criticism argues that archetypes determine the form and function of literary works, and therefore, that a text's meaning is shaped by cultural and psychological myths. Archetypes are the unknowable basic forms personified or concretized in recurring images, symbols, or patterns which may include motifs such as the quest or the heavenly ascent, recognizable character types such as the trickster or the hero, symbols such as the apple or snake, or images such as crucifixion (as in King Kong, or Bride of Frankenstein) are all already laden with meaning when employed in a particular work.^[19]

Psychology

Archetypal psychology was developed by James Hillman in the second half of the 20th century. Hillman trained at the Jung Institute and was its Director after graduation. Archetypal psychology is in the Jungian tradition and most directly related to analytical psychology and psychodynamic theory, yet departs radically. Archetypal psychology relativizes and deliteralizes the ego and focuses on the psyche, or soul, itself and the *archai*, the

deepest patterns of psychic functioning, "the fundamental fantasies that animate all life".^[22] Archetypal psychology is a polytheistic psychology, in that it attempts to recognize the myriad fantasies and myths, gods, goddesses, demigods, mortals and animals – that shape and are shaped by our psychological lives. The ego is but one psychological fantasy within an assemblage of fantasies.

The main influence on the development of archetypal psychology is Jung's analytical psychology. It is strongly influenced by Classical Greek, Renaissance, and Romantic ideas and thought. Influential artists, poets, philosophers, alchemists, and psychologists include: Nietzsche, Henry Corbin, Keats, Shelley, Petrarch, and Paracelsus. Though all different in their theories and psychologies, they appear to be unified by their common concern for the psyche – the soul. Many archetypes have been used in treatment of psychological illnesses. Jung's first research was done with schizophrenics. A current example is teaching young men or boys archetypes through using picture books to help with the development.^[23] In addition nurses treat patients through the use of archetypes.^[16] Archetype therapy offers a wide range of uses if applied correctly, and it is still being expanded in Jungian schools today. With the list of archetypes being endless the healing possibilities are vast.

Pedagogy

Archetypal pedagogy was developed by Clifford Mayes. Mayes' work also aims at promoting what he calls archetypal reflectivity in teachers; this is a means of encouraging teachers to examine and work with psychodynamic issues, images, and assumptions as those factors affect their pedagogical practices. More recently the Pearson-Marr Archetype Indicator (PMAI), based on Jung's theories of both archetypes and personality types, has been used for pedagogical applications (not unlike the Myers–Briggs Type Indicator).

In popular culture

Archetypes abound in contemporary films and literature as they have in creative works of the past, being unconscious projections of the collective unconscious that serve to embody central societal and developmental struggles in a media that entertain as well as instruct. Films are a contemporary form of mythmaking, reflecting our response to ourselves and the mysteries and wonders of our existence.^[24]

Contemporary cinema is a rich source of archetypal images, most commonly evidenced for instance in the hero archetype: the one who saves the day and is young and naive, like Luke Skywalker in *Star Wars*, or older and cynical, like Rick Blaine in *Casablanca*. The mentor archetype is a common character in all types of films. They can appear and disappear as needed, usually helping the hero in the beginning, and then letting them do the hard part on their own. The mentor helps train, prepare, encourage and guide the hero. They are obvious in some films: Mr. Miyagi in *The Karate Kid*, Gandalf in *The Lord of the Rings*, Jiminy Cricket in *Pinocchio*, Obi-Wan, and later Yoda in the original *Star Wars* trilogy.

The Shadow, one's darker side, often associated with the villain of numerous films and books, but can be internal as in Dr. Jekyll and Mr. Hyde. The shapeshifter is the person who misleads the hero or who changes frequently and can be depicted quite literally e.g. The T-1000 robot in *Terminator II*. The Trickster creates disruptions of the status quo, maybe childlike and help us see the absurdity in situations, provide comic relief; e.g. Yoda in *The Empire Strikes Back*, Bugs Bunny and Brer Rabbit. The Child often innocent; could be someone childlike who needs protecting but may be imbued with special powers (e.g. E.T.). The Bad Father – often seen as a dictator type, or evil and cruel (e.g. Darth Vader in *Star Wars*). The Bad Mother (e.g. *Mommie Dearest*), along with evil stepmothers and wicked witches. The Bad Child; e.g., *The Bad Seed*, *The Omen*.

Jungian archetypes are heavily integrated into the personalities of the characters in the Persona series of games. In "Persona 3" and "Persona 4", the characters with whom you form relationships, (in the game called "Social

Links") which are each based on a particular archetype. They are formally differentiated by different tarot arcana, however the primary basis of the game's characterisation originates from archetypes.

In marketing, an archetype is a genre to a brand, based upon symbolism. The idea behind using brand archetypes in marketing is to anchor the brand against an icon already embedded within the conscience and subconscious of humanity. In the minds of both the brand owner and the public, aligning with a brand archetype makes the brand easier to identify. Twelve archetypes have been proposed for use with branding: Sage, Innocent, Explorer, Ruler, Creator, Caregiver, Magician, Hero, Outlaw, Lover, Jester, and Regular Guy/Girl.^[25]

New Age movement

New Age appropriations of the archetypes have heavily influenced their perception in popular culture. Arguably they have assisted in the prominence given to archetypal imagery at the expense of Jung's more nebulous and less easily accessible idea of the archetype as such.

The New Age movement – it has been proposed – draws its life primarily from a Jungian archetypal current because he mapped its psycho-spiritual territory. Its mode is less critical, less ambivalent and more celebratory and affirming of the archetypes. Jung was especially interested in the archetypal processes that were "compensatory" to the patriarchal West, which writers such as David Tacey – a particularly trenchant critic of the New Age – have argued, aligns him somewhat with the interests of the New Age. Unlike the New Age, Jung sought to integrate warring opposites and contradictory elements (such as Paganism and Christianity) into a larger whole, and rarely championed one set of archetypal claims at the expense of another. The New Age movement has seen Jungian thought as valuable source material on which to create a popular and more thoroughgoing embracing of the archetypes. It has used this to meld eclectic spiritual ideas and create modern alternative lifestyles that co-opt ancient mythology and polytheism in its service.

Jung saw that "feminine" and "pagan" contents were on the rise in the Western psyche and felt that the task of individuation involved resisting these collective forces and developing a critical response to them. The pagan longings, gnostic impulses, and unorthodox spiritual strivings that had been repressed for hundreds of years in the West are thought to have been released in the form of the New Age movement.^[26]

Criticism

Jung's staunchest critics have accused him of either mystical or metaphysical essentialism. Since archetypes are defined so vaguely and since archetypal images have been observed by many Jungians in a wide and essentially infinite variety of everyday phenomena, they are neither generalizable nor specific in a way that may be researched or demarcated with any kind of rigor. Hence they elude systematic study. Jung and his supporters defended the impossibility of providing rigorous operationalised definitions as a problem peculiar not only to archetypal psychology alone, but also other domains of knowledge that seek to understand complex systems in an integrated manner.

Feminist critiques have focused on aspects of archetypal theory that are seen as being reductionistic and providing a stereotyped view of femininity and masculinity.^[27]

Another criticism of archetypes is that seeing myths as universals tends to abstract them from the history of their actual creation, and their cultural context.^[28] Some modern critics state that archetypes reduce cultural expressions to generic decontextualized concepts, stripped bare of their unique cultural context, reducing a complex reality into something "simple and easy to grasp".^[28] Other critics respond that archetypes do nothing more than to solidify the cultural prejudices of the myths interpreter – namely modern Westerners. Modern

scholarship with its emphasis on power and politics have seen archetypes as a colonial device to level the specifics of individual cultures and their stories in the service of grand abstraction.^[29]

Others have accused him of a romanticised and prejudicial promotion of 'primitivism' through the medium of archetypal theory. Archetypal theory has been posited as being scientifically unfalsifiable and even questioned as to being a suitable domain of psychological and scientific enquiry. Jung mentions the demarcation between experimental and descriptive psychological study, seeing archetypal psychology as rooted by necessity in the latter camp, grounded as it was (to a degree) in clinical case-work.^[30]

Because Jung's viewpoint was essentially subjectivist, he displayed a somewhat Neo-Kantian perspective of a skepticism for knowing things in themselves and a preference of inner experience over empirical data. This skepticism opened Jung up to the charge of countering materialism with another kind of reductionism, one that reduces everything to subjective psychological explanation and wooly quasi-mystical assertions.^[31]

Post-Jungian criticism seeks to contextualise, expand and modify Jung's original discourse on archetypes. Michael Fordham is critical of tendencies to relate imagery produced by patients to historical parallels only, e.g. from alchemy, mythology or folklore. A patient who produces archetypal material with striking alchemical parallels runs the risk of becoming more divorced than before from his setting in contemporary life.^[19]

See also

- Archetypal psychology
- Archetype
- Archive for Research in Archetypal Symbolism
- Evolutionary psychology
- Narrativium
- Self-realization

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Categories: Archetypal pedagogy | Jungian archetypes | Analytical psychology | Literary archetypes
 | History of psychiatry | Archetypal psychology | Carl Jung

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APPENDICES

APP 2

Barbara Ann Brennan's Wikipedia Article

See enclosed.

(APP 2: 2016-09-02)

Barbara Brennan

From Wikipedia, the free encyclopedia

Barbara Ann Brennan (born 19 February 1939) is an American author, physicist,^[1] spiritual healer, businesswoman and teacher working in the field of energy healing. In 2011, she was listed by the Watkins Review as the 94th most spiritually influential person in the world.^[2]

Contents

- 1 Education and early career
- 2 Ideas and theories
 - 2.1 Brennan's concept of *hara*
- 3 Barbara Brennan School of Healing
- 4 Publications
- 5 See also
- 6 References
- 7 External links

Barbara Ann Brennan

Occupation	Energy Healer, teacher, author
Nationality	American
Period	Late 20th Century – Early 21st Century
Subject	Energy healing
Notable works	<i>Hands of Light</i>

Website

www.barbarabrennan.com
(<http://www.barbarabrennan.com>)

Education and early career

Brennan received a Bachelor of Science degree in Physics in 1962 from the University of Wisconsin–Madison, and two years later received her Masters in Atmospheric Physics from the same institution.^[3] From 1970, she participated in courses at a number of uncredited institutions, offering courses in the "human energy field". She completed a two-year program in Therapeutic Counselling at the Community of the Whole Person in Washington, D.C., followed by a three-year program in Core Energetics at the Institute for Core Energetics in New York City in 1978 and a five-year program in Spiritual Healership at the Phoenicia Pathwork Center in Phoenicia, New York in 1979. She was strongly influenced by Eva and John Pierrakos, who founded a system for self-transformation called the Pathwork, drawing on the ideas of Wilhelm Reich and Alexander Lowen. Brennan worked with the Pierrakos, and became a Pathwork Helper and Core Energetics therapist.^[4] Brennan also took seminars with and was influenced by Rev. Rosalyn L. Bruyere.^[4] She developed her own private healing practice in 1977 and then established a training programme to teach others.^{[5][6]} Brennan has a PhD in philosophy from Greenwich University in Australia and DTh in theology from Holos University, both earned in 2001.^[7] These universities are unaccredited.^{[8][9]}

Ideas and theories

Her first book, *Hands of Light: A Guide to Healing Through the Human Energy Field*, is considered a "classic"^[10] in the field of spiritual healing, with reputedly over one million copies in print in 22 languages. Brennan claims to receive intuitive information about her clients during sessions, and to see repetitive patterns in the energy fields of her clients indicating common roots underlying their difficulties.^[6] Brennan's books contain drawings of auras and energy fields, and descriptions of how human energy fields interact with each other. She

has popularized a seven-layer model of the energy field, each layer being structured of differing frequencies and kinds of energy and performing different functions.^[11] Brennan views the chakras as transformers that receive and process universal energy, as well as enabling expression and healthy functioning of the individual's own consciousness and psycho-physical make-up. She is best known for taking a methodical approach to energy healing.^[6]

Brennan has created a type of energy healing techniques that she calls "full spectrum healing" to work on the seven layers of the human energy field or auras.^[4] Brennan claims that the technique she calls *spiritual surgery* works on the fifth level of the human energy field using the power of a *spirit surgeon*.

Brennan's concept of *hara*

In her second book, *Light Emerging*, Brennan added, to her model of human subtle energies, the dimension of "intentionality" called *hara* . Hara holds the human body in material manifestation until the *life purpose* is fulfilled. When the hara is healthy, the individual acts naturally and effortlessly to fulfill his or her life purpose. The hara is the foundation for the human energy field (HEF), or aura. Because of this relationship, healing hara is considered especially powerful for healing the auric field and, thereby, the physical body.

She also talks about the corestar. Our individual divinity, one with the universal divinity.^[12]

Barbara Brennan School of Healing

In 1982, she closed her private practice in New York City and established the Barbara Brennan School of Healing (BBSH), designed to train professional healers. The school has been located in Florida since 2000, and is licensed by the State of Florida Commission for Independent Education.^[13] In 2003, Brennan opened the Barbara Brennan School of Healing Europe (BBSHE), originally in Mondsee, Austria which then moved to Bad Neuenahr near Bonn, Germany in 2006 and moved back to Austria to the small town of Bad Ischl in 2008. BBSHE closed in 2015. In 2007, a new branch opened in Tokyo, Japan, which subsequently closed in 2010. Barbara Brennan School has 2700 graduates worldwide, over 224 highly qualified teachers, and 188 Brennan Integration Practitioners. Barbara Brennan is retired and no longer teaches at the school. Brennan Healing Science Professionals continue to teach her work in Florida with plans of a global expansion in the near future. The Barbara Brennan School of Healing offers both a nonaccredited BA degree in Brennan Healing Science and a Brennan Healing Science certificate.^[14]

Publications

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See also

- Terms and concepts in alternative medicine
- Body Psychotherapy

- Energy (esotericism)
- Energy medicine
- Bioenergetics

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External links

- Barbara Brennan's website (<http://barbarabrennan.com>)

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Categories: 1939 births | Channellers | Living people | New Age writers | New Thought writers | American spiritual writers | People in alternative medicine | University of Wisconsin–Madison alumni

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APPENDICES

APP 3 Two Wikipedia Articles Evidencing Irrational Denial

See enclosed.

(APP 3: 2016-09-02)

Energy medicine

From Wikipedia, the free encyclopedia

Energy medicine, **energy therapy**, **energy healing**, or **spiritual healing** are branches of alternative medicine. The most controversial claim in this general area of pseudoscience is the belief healers can channel healing energy into a patient and effect positive results. This idea itself contains several methods: hands-on,^[1] hands-off,^[1] and distant^{[1][2]} (or absent) where the patient and healer are in different locations.

Many schools of energy healing exist using many names, for example, *biofield energy healing*,^{[3][4]} *spiritual healing*,^[5] *contact healing*, *distant healing*, *therapeutic touch*,^[6] *Reiki*^[7] or *Qigong*.^[3]

Spiritual healing occurs largely in non-denominational and ecumenical contexts. Practitioners do not see traditional religious faith as a prerequisite for effecting cures. *Faith healing*, by contrast, takes place within a traditional religious context.^[8]

While early reviews of the scientific literature on energy healing were equivocal and recommended further research,^{[9][10]} more recent reviews have concluded that there is no evidence supporting clinical efficiency.^{[11][12][13][14][15][16]} The theoretical basis of healing has been criticised as implausible,^{[17][18][19][20]} research and reviews supportive of energy medicine have been faulted for containing methodological flaws^{[21][22][23]} and selection bias,^{[21][22]} and positive therapeutic results have been dismissed as resulting from known psychological mechanisms.^{[21][22]}

Edzard Ernst, formerly Professor of Complementary and Alternative Medicine at the University of Exeter, has warned that "healing continues to be promoted despite the absence of biological plausibility or convincing clinical evidence ... that these methods work therapeutically and plenty to demonstrate that they do not".^[13] Some claims of those purveying "energy medicine" devices are known to be fraudulent^[24] and their marketing practices have drawn law-enforcement action in the U.S.^[24]

Energy medicine

- Acupuncture
- Energy (esotericism)
- **Energy medicine**
- Reiki
- Shiatsu
- Therapeutic touch

NCCIH classifications

1. Alternative Medical Systems
2. Mind-Body Intervention
3. Biologically Based Therapy
4. Energy Therapy

See also

- Alternative medicine

Contents

- 1 History
- 2 Classification
- 3 Beliefs
- 4 Scientific investigations
 - 4.1 Distant healing
 - 4.2 Contact healing
 - 4.3 Evidence base
- 5 Alternative explanations for positive reports
- 6 See also

- 7 References
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History

There is a history of association or exploitation of scientific inventions by individuals claiming that newly discovered science could help people to heal: In the 19th century, electricity and magnetism were in the "borderlands" of science and electrical quackery was rife.^[25] These concepts continue to inspire writers in the New Age movement.^[26] In the early 20th century health claims for radio-active materials put lives at risk,^[27] and recently quantum mechanics and grand unification theory have provided similar opportunities for commercial exploitation.^[28] Thousands of devices claiming to heal via putative or veritable energy are used worldwide. Many of them are illegal or dangerous and are marketed with false or unproven claims.^{[24][29]} Several of these devices have been banned.^{[30][31]} Reliance on spiritual and energetic healings is associated with serious harm or death when medical treatment is delayed or foregone.^[32] Various commentary points to an impairment in critical thinking.^[32]

Classification

The term "energy medicine" has been in general use since the founding of the non-profit *International Society for the Study of Subtle Energies and Energy Medicine* in the 1980s. Guides are available for practitioners, and other books aim to provide a theoretical basis and evidence for the practice. Energy medicine often proposes that imbalances in the body's "energy field" result in illness, and that by re-balancing the body's energy-field health can be restored.^[33] Some modalities describe treatments as ridding the body of negative energies or blockages in 'mind'; illness or episodes of ill health after a treatment are referred to as a 'release' or letting go of a 'contraction' in the body-mind. Usually, a practitioner will then recommend further treatments for complete healing.

The US-based *National Center for Complementary and Integrative Health* (NCCIH) distinguishes between health care involving scientifically observable energy, which it calls "Veritable Energy Medicine", and health care methods that invoke physically undetectable or unverifiable "energies", which it calls "Putative Energy Medicine".^[33]

- Types of "veritable energy medicine" include magnet therapy, colorpuncture, and light therapy. Medical techniques involving the use electromagnetic radiation (e.g. radiation therapy or magnetic resonance imaging) are not considered "energy medicine" in the terms of alternative medicine.
- Types of "putative energy medicine" include biofield energy healing therapies where the hands are used to direct or modulate "energies" which are believed to effect healing in the patient;^[34] this includes spiritual healing and psychic healing, Therapeutic touch, Healing Touch, Esoteric healing, Magnetic healing (now a historical term not to be confused with magnet therapy), Qigong healing, Reiki, Pranic healing, Crystal healing, distant healing, intercessory prayer, and similar modalities.^{[35][36]} Concepts such as Qi (Chi), Prana, Innate Intelligence, Mana, Pneuma, Vital fluid, Odic force, and Orgone are among the many terms that have been used to describe these putative energy fields.^[35] This category does not include Acupuncture, Ayurvedic medicine, Chiropractic, and other modalities where a physical intervention is used to manipulate a putative energy.

Polarity therapy founded by Dr. Randolph Stone is a kind of energy medicine^[37] based on the belief that a

person's health is subject to positive and negative charges in their electromagnetic field.^[38] It has been promoted as capable of curing a number of human ailments ranging from muscular tightness to cancer; however, according to the American Cancer Society "available scientific evidence does not support claims that polarity therapy is effective in treating cancer or any other disease".^[38]

Beliefs

Energy healing relies on a belief in the ability of a practitioner to channel healing energy into the person seeking help by different methods: hands-on,^[1] hands-off,^[1] and distant^{[1][2]} (or absent) where the patient and healer are in different locations. The *Brockhampton Guide to Spiritual Healing* describes contact healing in terms of "transfer of ... healing energy" and distant healing based on visualising the patient in perfect health.^[2] Practitioners say that this "healing energy" is sometimes perceived by the therapist as a feeling of heat.^[1]

There are various schools of energy healing, including *biofield energy healing*,^{[3][4]} *spiritual healing*,^[5] *contact healing*, *distant healing*, *therapeutic touch*,^[6] *Reiki*,^[7] *Qigong*, and many others.^[3]

Spiritual healing is largely non-denominational; traditional religious faith is not seen as a prerequisite for effecting a cure. *Faith healing*, by contrast, takes place within a religious context.^[8] The Buddha is often quoted by practitioners of energy medicine, but he did not practise "hands on or off" healing.

Energy healing techniques such as Therapeutic touch have found recognition in the nursing profession. In 2005-2006, the *North American Nursing Diagnosis Association* approved the diagnosis of "energy field disturbance" in patients, reflective of what has been variously called a "postmodern" or "anti-scientific" approach to nursing care. This approach has been strongly criticised.^{[39][40][41]}

Believers in these techniques have proposed quantum mystical invocations of non-locality to try to explain distant healing.^[18] They have also proposed that healers act as a channel passing on a kind of bioelectromagnetism which shares similarities to vitalistic pseudosciences such as orgone or qi.^{[19][20]} Drew Leder remarked in a paper in the *Journal of Alternative and Complementary Medicine* that such ideas were attempts to "make sense of, interpret, and explore 'psi' and distant healing." and that "such physics-based models are not presented as explanatory but rather as suggestive."^[42] Beverly Rubik, in an article in the same journal,^[43] justified her belief with references to biophysical systems theory, bioelectromagnetics, and chaos theory that provide her with a "...scientific foundation for the biofield..." Writing in the *Journal of Bodywork and Movement Therapies*, James Oschman^[44] introduced the concept of healer-sourced electromagnetic fields which change in frequency. Oschman believes that "healing energy" derives from electromagnetic frequencies generated by a medical device, projected from the hands of the healer, or by electrons acting as antioxidants.^[45]

Physicists and skeptics roundly criticize these explanations as pseudophysics — a branch of pseudoscience which explains magical thinking by using irrelevant jargon from modern physics to exploit scientific illiteracy and to impress the unsophisticated.^[17] Indeed, even enthusiastic supporters of energy healing point out that "there are only very tenuous theoretical foundations underlying [spiritual] healing."^[36]

Scientific investigations

Distant healing

A systematic review of 23 trials of distant healing published in 2000 did not draw definitive conclusions because

of the "methodologic limitations of several studies".^[9] In 2001 the lead author of that study, Edzard Ernst, published a primer on complementary therapies in cancer care in which he explained that though "about half of these trials suggested that healing is effective" he cautioned that the evidence was "highly conflicting" and that "methodological shortcomings prevented firm conclusions." He concluded that "as long as it is not used as an alternative to effective therapies, spiritual healing should be virtually devoid of risks."^[10] A 2001 randomized clinical trial by the same group found no statistically significant difference on chronic pain between distance healers and "simulated healers".^[11] A 2003 review by Ernst updating previous work concluded that more recent research had shifted the weight of evidence "against the notion that distant healing is more than a placebo" and that "distant healing can be associated with adverse effects."^[46]

Contact healing

A 2001 randomized clinical trial randomly assigned 120 patients with chronic pain to either healers or "simulated healers", but could not demonstrate efficacy for either distance or face-to-face healing.^[11] A Cochrane collaboration systematic review^[16] of the use of *touch therapies* published in 2008 analysed the results of 24 trials and concluded that the attempted review suffered from "a major limitation: the small number of studies and insufficient data. As a result of inadequate data, the effects of touch therapies cannot be clearly declared." A systematic review in 2008 concluded that the evidence for a specific effect of spiritual healing on relieving neuropathic or neuralgic pain was not convincing.^[14] In their 2008 book *Trick or Treatment*, Simon Singh and Edzard Ernst concluded that "spiritual healing is biologically implausible and its effects rely on a placebo response. At best it may offer comfort; at worst it can result in charlatans taking money from patients with serious conditions who require urgent conventional medicine."^[15]

Evidence base

Alternative medicine researcher Edzard Ernst has argued that although an initial review of pre-1999 distant healing trials^[9] had highlighted 57% of trials as showing positive results,^[10] later reviews of non-randomised and randomised clinical trials conducted between 2000 and 2002^[46] led to the conclusion that "the majority of the rigorous trials do not support the hypothesis that distant healing has specific therapeutic effects". Ernst described the evidence base for healing practices to be "increasingly negative".^[13] Ernst also warned that many of the reviews were under suspicion for fabricated data, lack of transparency, and scientific misconduct. He concluded that "[s]piritual healing continues to be promoted despite the absence of biological plausibility or convincing clinical evidence ... that these methods work therapeutically and plenty to demonstrate that they do not."^[13] A 2014 study of energy healing for colorectal cancer patients showed no improvement in quality of life, depressive symptoms, mood, or sleep quality.^[47]

Alternative explanations for positive reports

There are several, primarily psychological, explanations for positive reports after energy therapy, including placebo effects, spontaneous remission, and cognitive dissonance. A 2009 review found that the "small successes" reported for two therapies collectively marketed as "energy psychology" (Emotional Freedom Techniques and Tapas Acupressure Technique) "are potentially attributable to well-known cognitive and behavioral techniques that are included with the energy manipulation." The report concluded that "[p]sychologists and researchers should be wary of using such techniques, and make efforts to inform the public about the ill effects of therapies that advertise miraculous claims."^[21]

There are primarily two explanations for anecdotes of cures or improvements, relieving any need to appeal to the

supernatural.^[48] The first is *post hoc ergo propter hoc*, meaning that a genuine improvement or spontaneous remission may have been experienced coincidental with but independent from anything the healer or patient did or said. These patients would have improved just as well even had they done nothing. The second is the placebo effect, through which a person may experience genuine pain relief and other symptomatic alleviation. In this case, the patient genuinely has been helped by the healer – not through any mysterious or numinous function, but by the power of their own belief that they would be healed.^{[49][50]} In both cases the patient may experience a real reduction in symptoms, though in neither case has anything miraculous or inexplicable occurred. Both cases, are strictly limited to the body's natural abilities.

Positive findings from research studies can also result from such psychological mechanisms, or as a result of experimenter bias, methodological flaws such as lack of blinding,^[21] or publication bias; positive reviews of the scientific literature may show selection bias, in that they omit key studies that do not agree with the author's position.^{[21][22]} All of these factors must be considered when evaluating claims.

See also

- Alternative medicine
- Bioelectromagnetics
- Electrotherapy
- Magnetic resonance therapy
- Energy field disturbance
- Faith healing
- Hologram bracelet
- List of branches of alternative medicine
- List of ineffective cancer treatments
- List of topics characterized as pseudoscience
- Magnet therapy
- Prayer
- Reiki
- Radionics
- The Sunflower Jam
- Zero Balancing
- Fraudulent Mediums Act 1951
- Witchcraft Acts

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External links

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- Miracle Machines: The 21st-Century Snake Oil (<http://seattletimes.nwsources.com/html/medicaldevices/>): a *Seattle Times* series on fraudulent energy medicine devices
- What Is Complementary and Alternative Medicine? *Other CAM Practices* (http://nccih.nih.gov/sites/nccih.nih.gov/files/D347_05-25-2012.pdf;) "biofield".

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Categories: Energy therapies | Concepts in alternative medicine | Pseudoscience | Biofield therapies | Supernatural healing | Paranormal terminology

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Bioresonance therapy

From Wikipedia, the free encyclopedia

Bioresonance therapy (including **MORA therapy**) is a pseudoscientific medical practice in which it is proposed that electromagnetic waves can be used to diagnose and treat human illness.^[1]

Contents

- 1 History and method
- 2 Effectiveness
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History and method

Bioresonance therapy was invented in Germany in 1977 by Franz Morell and his son-in-law, engineer Erich Rasche. Initially they marketed it as "MORA-Therapie", for MOrell and RAsche. Some of the machines contain an electronic circuit measuring skin-resistance, akin to the E-Meter used by Scientology, which the bioresonance creators sought to improve; Franz Morell had links with Scientology.^[2] ^[3]

Practitioners claim to be able to detect variety of diseases and addictions. Some practitioners also claim they can treat diseases using this therapy without drugs, by stimulating a change of "bioresonance" in the cells, and reversing the change caused by the disease. The devices would need to be able to isolate and pinpoint pathogens' responses from the mixture of responses the device receives via the electrodes. Transmitting these transformed signals over the same electrodes is claimed by practitioners to generate healing signals that have the curative effect.^[4]

Effectiveness

One placebo-controlled study of the effects of bioresonance therapy showed that "MORA bioresonance therapy can markedly improve non-organic gastro-intestinal complaints."^[5]

Scientific criticism

Lacking any scientific explanation of how bioresonance therapy might work, researchers have classified bioresonance therapy as pseudoscience.^[6] Some scientific studies did not show effects above that of the placebo effect.^[7]^[8] There are some studies with positive results, like the one shown at Effectiveness.

WebMD states: "There is no reliable scientific evidence that bioresonance is an accurate indicator of medical conditions or disease or an effective treatment for any condition."^[9]

Proven cases of online fraud have occurred,^[10] with a practitioner making false claims that he had the ability to cure cancer, and that his clients did not need to follow the chemotherapy or surgery recommended by medical doctors, which can be life-saving. Ben Goldacre ridiculed the BBC when it reported as fact a clinic's claim that the treatment had the ability to stop 70% of clients smoking, a better result than any conventional therapy.^[11]

In the United States of America the U.S. Food and Drug Administration (FDA) classifies "devices that use resistance measurements to diagnose and treat various diseases" as Class III devices, which require FDA approval prior to marketing. The FDA has banned some of these devices from the US market,^[12] and has prosecuted many sellers of electrical devices for making false claims of health benefits.^[13]

According to Quackwatch the therapy is completely senseless and the proposed mechanism of action impossible.^[4]

See also

- List of unproven and disproven cancer treatments

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External links

- An overview of the pseudoscience behind "bioresonance therapy": "Electrodiagnostic" Devices (<http://www.quackwatch.org/01QuackeryRelatedTopics/electro.html>)

Retrieved from "https://en.wikipedia.org/w/index.php?title=Bioresonance_therapy&oldid=731448906"

Categories: Alternative diagnoses | Alternative medical treatments | Bioelectromagnetic-based therapies | Health fraud | Pseudoscience

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APPENDICES

APP 4 The Electron Plasma of Orgone/Qi/Prana for Subtle Bodies

William C. Levensgood, Penny L. Kelly; *Discovery of Charge Density Plasma in Water and Living Systems*; in: Subtle Energies & Energy Medicine, 2007, volume 18, issue 3, pp. 35-55

The article is in pdf format in the open archive of the journal,
<http://journals.sfu.ca/seemj/index.php/seemj/issue/view/3>

Subtle bodies, such as the seven aura layers of man, are composed of electron plasma (see in my vol. 2). In the article, this is termed “charged density plasma” (CDP). This is linked to the research of Professor H.S. Burr at Yale. There are references at the end of the article.

An associate researcher, reports that the energy responded directly to consciousness,
<https://pennykelly.com/my-books/consciousness-and-energy-vol-2/>
From her web page for volume two of her trilogy:

“Pg. 215: The first is that Levensgood’s study of charge density plasmas in the human body provides evidence that the body is a collection of plasmas. The second is that the energies forming these plasmas are directly affected by consciousness. The third is that a plasma is a collection of loosely associated particles whose energies can be raised from a ground state of existence and function to a higher state of existence and function. And the fourth is that all things seek to raise their energy state to higher, more efficient, and more powerful levels of function. We are programmed to evolve.”

CDP is also the same as the “dark matter” of the universe which is, actually, not dark, only invisible.

(APP 4: 2016-09-02)

APPENDICES

APP 5 A Logical Conjecture About Cancer

Cancer is a cellular disease wherein cells divide (procreate, multiply) without the “normal” control. The cell division is controlled by the genes (DNA, RNA) in each individual cell. The control at the supracellular level, however, cannot be explained by the genes in each individual cell. The explanation for cancerous behaviour in the concert of cells are the morphic fields that H.S. Burr and others have described, and that are, physically seen, encoded in the Levenson consciousness plasma of life.

Based on this, the logical conjecture of the reason of cancer is irrational denial of morphic fields and their coordinating function (Burr: “blueprint”) that coordinates the behaviour of the body’s many cells in ways that are non-cancerous. Namely, if it were not for such irrational denial, the billions of \$\$, €€ etc. available to mainstream medical research would not be misguided to fruitless research projects, but would go to the cause of the disease.

(APP 5: 2016-09-03)

APPENDICES

APP 6

Tamas Pataki on Desire (2014), A Review

Tamas Pataki; *Wish-fulfilment in Philosophy and Psychoanalysis, The tyranny of Desire*; Hove, New York 2014

Desire is the central concept touched upon in my book above. Wish fulfillment, despite its centrality, is a neglected area of discourse in psycho-analysis. This holds true also for the even more elusive notion of “desire” which is merely a synonym for “wish”. From the flyer text of Pataki’s book:

“Wish-fulfilment as a singular means of satisfying ineluctable desire is a pivotal concept in classical psychoanalysis. Freud argued that it was the thread that united dreams, daydreams, phantasy, omnipotent thinking, neurotic and some psychotic symptoms such as hallucinations and delusions, art, myth, and religious illusions. The concept's theoretical exploration has been largely neglected within psychoanalysis since, but contemporary philosophers have recognised it as providing an explanatory model for much of the kind of irrational behaviour so problematic for psychiatry, social psychology and the philosophy of mind.”

The book of S. Freud which that description implicitly refers to is *The Interpretation of Dreams*. Even Freud himself was not at all explicit on the notion of “wish” (desire.)

The psych* professions will be confronted with their client’s desires/wishes in the context of desires/wishes being suppressed, as they are forbidden or otherwise restrained in the world of physical reality. Suppression in its many forms does not eliminate the relevant desires, however. It merely places them in the modes of the preconscious or the subconscious, namely by screening them away from everyday waking awareness. The things behind the screen of a person continue to rumble and can become noticeable as disturbances, which is why the person will go see a shrink (a practitioner of the psych* professions) for assistance. The modes of suppression are modes of pretending (negative mask/hypocrite archetype) which is the price to pay at the high end for the temporary relief at the low end. The negative archetype is an intentionality programming device of the split self. The book by Pataki clarifies the concepts in a Freudian sense (not in a Jungian sense) and develops a new theory. That delineates both the merits and the limits of this helpful book.

(APP 6: 2016-09-04)

APPENDICES

APP 7 Spiritual Explanation of Desire (of Freud's "Wish")

This expands somewhat on the model elements presented in chapter 1 above in this book. In my writings, I refer to the "Imperative". That is the Divine Creator Intention. It is the source of all desire. In its pure and unfiltered form - unfiltered through the individual free will of finalizers - it is Divine Love (Love-Light.) All wishes, desires, the will, intention, intentionality, creativity, yearning, striving, goal-related thought and activity, want and need as experienced, and any and all related expressions therefor, and also the fulfillment, derive from the Imperative. A fuller descriptive name for it is: the "Imperative of the Good, the True, and the Beautiful". It has, without limitations, the divine attributes of omnipotence, omniscience, and omnipresence. Its Divine Love is no attribute but flows from its essence, being the final mystery of eternity, not "knowable" ("knowing" is a primitive of the mind), but answerable (through Divine Love kindled in a human in mukti.) The human search through many incarnations is directed to regaining the essence by contact and union.

An author who has pierced the veil sufficiently to see intention as non-human is Dr. Wayne W. Dyer, Wayne W. Dyer; *The Power of Intention, Learning to Co-create Your World Your Way*; Carlsbad etc. 2004 He appropriately describes a connectable "Field of Intention". Others sometimes describes the same field as the "intelligence field" which people can connect to (or remain disconnected from at their will.)

As a quote for opening his first chapter ("Viewing Intention from a New Perspective"), Wayne Dyer cites the words of Carlos Castaneda:

"In the universe there is an immeasurable,
indescribable force which shamans call intent,
and absolutely everything that exists in the entire
cosmos is attached to intent by a connecting link."

In his opening argument, Dyer first relies on physicist and theorist David Bohm (an "implicit order" hidden behind the quantum world), and on the contemporary author Lynn McTaggart ("the field".) Her book is very condensed: Lynn McTaggart; *The Field, The Quest for the Secret Force of the Universe*; San Francisco 2002. At some point, science will overcome the ignorance of explaining manifest macro-order through its present micro-perspective, which will of course always keep its validity in relativated ways. For us, the consequence is to become spiritual and to align with the Force, since there is no realistic option otherwise.

The mortal split self is composed of two polar systems of archetypes, one being the Shadow. "Wisdom", for example, is mirrored by "ignorance", and the "Logos" is mirrored by "desire". Umberto Eco, *The Name of the Rose*, drawing on: Aristotle, *Poetics* (including its book II on comedy) reads as a theory of this.

(APP 7: 2016-09-04)

APPENDICES

APP 8 Programming Immortality

At the archetype level (seventh aura layer, Ketheric Template level), it is possible to reprogram mortals into immortals, who do not die of natural causes, who show no aging beyond a biological age of perhaps twenty to forty, and who have a practically indestructible health, not prone to disease. As an intended side effect, that will also destroy the existing control economy that misuses the accounting system (money) for negative mind control, and for hindrance of the development of the human potential.

The programming steps, which are very detailed, involve removing the Shadow (the set of dark archetypes that is used in the mortal programming to balance out the set of lightful archetypes.) The event is a fusion that leaves the stronger of the two halves in place. Its effects show instantly since the physical incarnation itself depends on the archetype level. The result will be immortals with total immunity against the dark influences that are harming the Planet.

(APP 8: 2016-09-05)

APPENDICES

APP 9

Sankalpa and Transfer of Intention/Energy

A versed yogi guru can hold a firm intention (sankalpa) and can transfer the intention energetically to a yoga student. This is different than telepathy which is mere information transfer. The issue also points to the conceptual overlap of “intention”, “will”, and “energy”. “Will” is directed energy within a human. “Intention” is a will that is on a relatively high level of consciousness. “Energy” is the Divine will in physical manifestation (including subtle physics of consciousness plasmas, etc.) “Sankalpa”, a Sanskrit term from the RkVeda and yoga philosophy, is an intention at the archetype level (seventh aura level, Ketheric Template level.) Sankalpa transfer involves telepathic symbol transmission (visual telepathy) and sending it to the Ketheric Template level, which is a strong energetic level (of the individual free will, influx of the divine Logos, form, and of the divine Imperative, will/energy content.) Sankalpa can thus, in sum, be a direct intervention in the desires of the recipient, a form of consensual yogic mind programming. Similarly, in Samadhi, a yogi can draw Sankalpa from her/his Higher Self, from other spirit guides, and directly from GOD the Source of All.

There is a Wikipedia article: <https://en.wikipedia.org/wiki/Sankalpa>

This is related to love magic which is tainted insofar as it may unduly influence another’s free will. Love magic is also a symbolic transfer.

The yogic way to access the highest archetype level is turiya, the “fourth state”. That may intersect with the yoga nidra (altered sleep state).

<https://en.wikipedia.org/wiki/Turiya>

https://en.wikipedia.org/wiki/Yoga_nidra

A question might be, are there shared dreams (group dreams)? Many dreams are veiled memories of nightly astral travels. There are meeting grounds during such travels. People can communicate. Many dreams are shared dreams. (See the Trilogy by Robert A. Monroe for descriptions of astral travels and other beings.) That does not answer the basic more or less linguistic questions, *how* can ideas and energies be communicated?, and, *how* can different people share a reality? That last one is a really tough question and forces to make into axioms many seemingly strange assumptions about a reality that is none, all depending on what meaning one gives to that word. The strangest but fully unavoidable assumption is that “in reality” (meaning, real reality...) there is only One Self. That is where suppression and the split self come in because we just don’t *want* to believe what is manifest, and becoming more manifest every day.

APPENDICES

APP 10 The “Tree of Life” and the Merkaba

The key is held by the Qabbalistic origins of the Trinity (or the origins of the Kabalah in the Egyptian Trinity, or such.) Anyhow, it made its way into Christianity, which never stopped being esoteric ancient ... something or another, but that is not the point of this chapter. Indeed, one of the authors (which is all I found to be satisfied) talks sufficiently openly, and with the help of the foregoing volumes and insights coming together, something like a coherence emerged:

Michael-Albion Macdonald; *Secret of Secrets, Unwritten Mysteries of Esoteric Qabbalah*; Gillette 1986

with surprisingly copious elucidation in:

Moshe Halbertal; *Esotericism in Jewish Thought and its Philosophical Implications, Concealment and Revelation*; Princeton, Oxford 2007

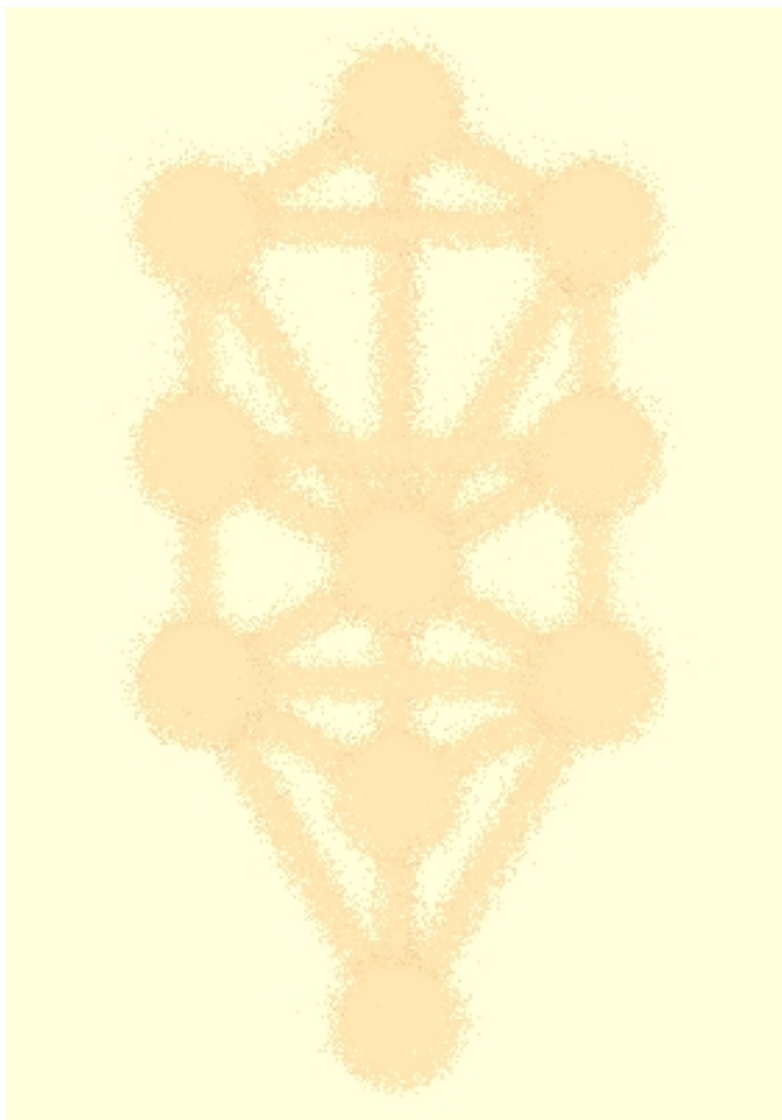
Pablo A. Torijano; *Solomon the Esoteric King, From King to Magus, Development of a Tradition* (Supplements to the Journal for the Study of Judaism); Leiden, Boston 2002

Aaron Leitch; *Secrets of the Magickal Grimoires, The Classical Texts of Magick Deciphered*; Woodbury 2005

Raphael Patai; *The Jewish Alchemists, A History and Source Book*; Princeton 1994

When the parapsychical God contact is made in consciousness (see in vol. 8), then that changes the energy system of a person. The result is the ten chakra system of the “Tree of Life” (eleven centers, but ten Sephirot of Caballa. This is probably no replacement of the seven chakra system, but is an add-on, leading to a total of more than ten major chakras, and leading to two chakra system, one over the other. The superimposed “Tree of Life” is the chakra system of the parapsychical (metaphysical, older term) God connection (technically: the human connection to the cosmic center, in Aristotle: “Unmoved Moving”, in Tibetan Kalachakra Tantra: “Supreme Unchanging”.) That is what I read out of Michael-Albion Macdonald, pp. 1 sqq. The naught becomes the Ain Soph (the limitless, Pre-Socratics: apeiron). Then comes the third veil, the Ain Soph Aur, reconciling the first two. That describes the Creation of the cosmic center (Unmoved Moving, etc.), and in Kabala is named, Keter (supra, p. 3). That is the top of the Tree of Life. (In Rudolf Steiner, who has ten energy levels of man, that is functionally the same, see in vol. 8.)

Keter projects the rest of the parapsychical chakra system. Overleaf is a Tree of Life chart from Wikipedia:



This is a superimposed parapsychical chakra system in addition to the normal seven chakra system. The top three buttons are above the head. Sahasrara (the crown chakra, not shown above) is located in the middle of the hexagon at the top and is strongly connected with the top button (Kabbala: “Keter”). Keter is the Cosmic Center; the structure grows from Keter as the individual person realizes her/his connection to the Cosmic Center (which is not GOD but a local cosmic expression of GOD.) Essentially, this presupposes the gentle (non-destructive) awakening of the Kundalini energy (which is cosmic center energy) and the flowering of the Sahasrara center at the top of the cranium. The bottom button (chakra) is beneath the feet for grounding.

The Merkaba is the subject of the next, and last, volume (number 9). It is closely linked with the above “Tree of Life” (name in the Cabalah), but is not shown above. No human can sustain the Merkaba which has a huge energy. The Merkaba results from a unificatory symbiosis of GOD (through the Cosmic Center) and a given individual human. The energy flows from the top (Keter) like lightning and zig-zags through the Tree of Life to the bottom (grounding). That is also sometimes shown, but is not shown above. This is a second path of Kundalini in addition to the spinal flow of Kundalini.

There are ten Sephirot in the Tree of Life. In some charts, Da'at is shown (crown chakra). All Sephirot have three or four branches to others in the system, except for the heart chakra in the middle, which has eight connections. The heart chakra is already in the seven chakra system and indicates that the seven chakra system is not replaced but expanded. The overall figure is oval. With the Merkaba, it forms the Light-Body (vol. 9).

The top three (triangle) form a Cabbalistic Trinity: From Kether (spellings vary), the “divine white head”, emanates a second enumeration, called Chokma(h), wisdom. That is the top right button. Then the Almighty did the third Sephira, Binah (top left button). That was apparently kept in the Christian Trinity when Christianity split from Judaism. That is what early esoteric texts from the Dead Sea area suggest (complicated discussion, not followed up here.) There is probably also esoteric Egyptian influence behind that (cf. in vol. 1 for the cultural convolutions in Hellenistic Egypt.) Macdonald writes (supra, p. 4): “Together these three Sephiroth form the Triad of the Absolute, because from these three arise man’s concepts of Deity in its highest form.” I repeat that I disagree; the Trinity in whatever form and provenance is garbled nonsense concerning the Divine. It is the top segment of the paraphysical chakra system, the “Tree of Life” known from Egypt, the Cabbalah, and other system descriptions. The chart shown above is known from Christian times on and may possibly not originally be Kabalistik. Details can be traced about paranormal powers etc. That is in the explanatory elucidating books.

The major subjects that are still open are: the “Tree of Life”, which is man’s altered chakra system of ten major chakras described in the Cabbala, and the “Merkaba” (chariot) that is a rotating geometry that may awaken within man’s energy bodies, but is presently dormant.

The procedures for altering man’s chakra system of seven major chakras to the Cabbalistic “Tree of Life” system are a well-kept secret. They are a hidden branch of energy work, permitting variations to suit different practitioners and their personal preferences. The present system of seven major chakras is arranged, more or less, along a vertical line from the bottom of the pelvis to the top of the cranium. The Tree of Life with ten major chakras spreads out into a plane, dissecting, in a virtual sense, the human body, more or less, into a front half and a back half. The altered geometry is suitable and required for control of the Merkaba and its powers. Unlike the physical body, seven aura layers, and Light-Body (ninth body), the chakra system of a person is variable in a certain range. In higher dimensions, there are many more chakras, and awareness of chakras (prana centers) in nature outside of our body increases. The Tree of Life is an advanced system for our dimension. (The ultimate chakra system is the “unified chakra” which is the ninth body, the Light-Body.)

The Merkaba, too, comes arrayed in different configurations. The Merkaba that Drunvalo Melchizedek (*Flower of Life* books, seminar, media) describes is composed of two tetrahedra, enveloping the whole body when in lotus posture, the bottom one standing on its tip, the top one osculating with one of its triangular sides the upwards-facing triangular side of the bottom one, then, without deformation of the geometries, pushed into each other to half height. The Merkaba is a field with electromagnetic (and other, yet unknown) properties projected by the chakra system. The bottom tetrahedron and the top tetrahedron spin around their vertical axis, both in opposite directions. According to Drunvalo Melchizedek, the spin is reversed between the genders. The rotation speed is superluminal, with top and bottom spinning at different speeds. The Merkaba controls man’s innate paranormal powers. When powers awaken, this indicates that the Merkaba is awakening. On the energy level, the powers are innate to the fourth body (third aura level), and, on the level of the physical body, in the human skin and the inner organs (Guiseppe Calligaris, see in vol. 1). Plato’s dialogue “Parmenides” (after a chariot poem) is in esoteric reading a Greek Merkaba text. (APP 10: 2016-09-05)